

CONFIDENTIAL.]

[No. 3 of 1910.]

REPORT ON NATIVE PAPERS IN BENGAL

FOR THE
Week ending the 15th January 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendro Lall Mukerjee, age 27, Hindu	500
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, age 25, Karmokar	100
3	"Bangavasi"	Calcutta	Do.	Behari Lal Sarkar, age 52, Kayastha ; Hari Mohan Mukerji, age 41, Brahmin ; and Durga Das Lahiri.	15,000
4	"Bankura Darpan"	Bankura	Do.	Biswanath Mukerji, B.L.	713
5	"Basudev"	Calcutta	Do.	.....	.....
6	"Basumati"	Ditto	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
7	"Birbhum Hitaishi"	Suri	Do.	Rajranjan Sen, age 34, Baidya	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodhananda Sarkar	950
10	"Chinsura Vartavaha"	Chinsura	Do.	Dinanath Mukerji, age 42, Brahmin	650
11	"Daily Hitavadi"	Calcutta	Daily	.....	.....
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, age 37, Kayastha	200
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh	.....
14	"Dharma-o-Karma"	Ditto	Monthly	.....	.....
15	"Education Gazette"	Chinsura	Weekly	Shibnath Bannerji, M.A., B.L.	1,500
16	"Ekata"	Calcutta	Do.	Hari Dhan Kundu (Principal contributor), caste Teli, age 34 years, Fashitola, Howrah.	1,000
17	"Hitavadi"	Ditto	Do.	Panch Kowri Banerji, Jaladhar Sen, age 46, Hindu ; and Jogendra Kumar Chatterjee of Chandernagore, and Manindranath Bose of Chitta.	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, age 37, Kayastha	1,000
19	"Jagaran"	Bagerhat	Do.	Behari Lal Roy, age 45, Kayastha ; Beni Madhab Ganguly, age 35, Brah- min ; and Monmotha Nath Roy, age 32, Brahmin.	600
20	"Jasohar"	Jessore	Do.	Ananda Mohan Chaudhury, age 34, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin ; and Tarak Brahma Sikdar, Kayastha	1,200
22	"Karmayogin"	Howrah	Do.	.....	.....
23	"Khulnavasi"	Khulna	Do.	Gopal Chandra Mukerjee, age 50, Brahmin.	300
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.	.....	.....
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman of Basirhat, age 35 ; and Maulvi Reyazuddin Ahmad of Kareya.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, age 44, Brah- min.	100
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-Weekly	Rev. Lall Behari Shah, age 50, Native Christian.	300
30	"Nayak"	Ditto	Daily and Weekly.	.....	500
31	"Nihar"	Contai	Weekly	Madhu Sudhan Jana, age 49	200
32	"Pallivarta"	Bongong	Do.	Charu Ch. Roy, age 35, Kayastha	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhusan Banerji, age 42, Brahmin	600
34	"Prachar"	Calcutta	Monthly	.....	.....
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, age 43 ; and Banku Behari Ghose, age 38 ; Goals.	500
36	"Pratihar"	Berhampore	Do.	Kamakhya Prosad Ganguli, age 30, Brahmin.	100
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
38	"Ratnakar"	Asansol	Weekly	Bakhal Chandra Chakravarti, age 26, Brahmin ; and Gopal Chandra Mitra, age 26, Kayastha.	500
39	"Samaj Darpan"	Salkia	Do.	Satya Charan Banerjee, age 28, Brah- min.	1,300
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, age 54, Kayastha	800
41	"Samvad Purnachandrodaya"	Calcutta	Daily	Purna Chandra Ghattak, age 45, Brahmin.	50
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
43	"Sevika"	Diamond Harbour	Monthly	.....	.....

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concl'd.					
44	"Soltan" ...	Calcutta ...	Weekly	Maulvi Muhammad Monirazzam of Chittagong.	1,500
45	"Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur	Do.	Hem Chandra Nag, age 26, Kayastha	500
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	.....	.....
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, age 35, Vaisya; and Amrita Lal Chakravarti, age 46, Brahmin.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Nanda Kumar Sharma, age 35, Kayastha.	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	1500
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khettri	4,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	B. K. Tebrevala, age 34, Hindu Agarwala.	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	.....	.....
60	"Shiksha" ...	Arrah ...	Do.	Gohkaran Singh, age 38, Babhan	255
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Jaganand Kumar	.....
PERSIAN.					
62	"Nama-i-Muqaddas-Hablul Matin."	Calcutta ...	Weekly	Syed Jalaluddin al-Husaini, Muhammadan.	.....
URDU.					
63	"Al Panch" ...	Bankipore	Do.	.....	.....
64	"Dar-us Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, age 35, Muhammadan.	200
65	"Star of India" ...	Arrah ...	Do.	Zaur-ul-Haque...	.....
URIYA.					
66	"Garjatbasini" ...	Talcher ...	Weekly	Bhagi Ruth Misra, age 40, Brahmin.	.....
67	"Manorama" ...	Baripada ...	Do.	.....	.....
68	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	600
69	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan.	.....
70	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	500
71	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	700
72	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
73	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	800
74	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
75	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, age 45, Hindu Karmokar.	500

I.—FOREIGN POLITICS.

THE *Namai Muqaddas Hablul Matin* [Calcutta] of the 3rd January gives a photo-block of a group consisting of the Russian representative, Rahim Khan and others, which, it

The Persian politics.

NAMAI MUQADDAS
HABLUL MATIN,
Jan. 3rd, 1910.

says, has found a place in the European papers. According to the paper the photo shows that the Russian representative has held the hand of the thievish Rahim Khan in a friendly grasp in order to give him a guilty counsel and lead the way. It throws dust over the claims of Russia, who has declared herself neutral in the affairs relating to Persia. It gives a right to the Persians to mistrust their neighbours. It warns them to beware of the treacherous neighbours whose object is to force a loan on Persia and thereby to reduce her to the condition of Egypt, nay to something worse—to dismember her according to the terms of the Convention.

The paper here dwells at length on what it considers to be the destructive effect of accepting the Anglo-Russian loan on terms which have no good to the Persians as the Cabinet and the public offices would then be brought under the influence of the neighbours to whom the people would have no other way to submit.

When the reform of the public offices and the Cabinet, continues the paper, can be effected at a cost of only five crore *tumans* what is the use of endangering the integrity of Persia for this trifling amount which can be raised from the merchants and well-to-do persons in the country, or, if this be not possible, from the foreigners on the security of the State jewellery. It is better not to pour out the sweet blood of the nation into the mouth of the (English and the Russians) in the form of the loan for this would make them blood-thirsty all the more. As the new financial year is, however, near at hand and if the Persians will be able to pass these two months and-a-half any how it is hoped they will not stand in need of taking such short loans but will be able after a calm deliberation to raise a handsome loan honourably to meet the expenses of the reforms in the country.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Mihir-o-Sudhakar* [Calcutta] of the 7th January writes:—

Putting obstacles to *Korbani* in
Bongong.

The district of Jessore is the model of *swaraj*. The Magistrate, the Judge and the Superintendent of Police of this place are all Hindus.

MIHIR-O-SUDHAKAR,
Jan. 7th, 1910.

The Hindus of this district are reaping the sweet fruits of *swaraj*, but the Musalmans are being treated as slaves by the Hindus. In this district, however, the Musalmans are numerically stronger than the Hindus. An example of the manner in which the numerically stronger class of Musalmans is treated by the Hindus, is given below.

The Musalmans are a class who consider religion to be all that they possess, and do not want anything else if they are allowed to perform their religious rites without any obstacles. But any obstacle to such rites is the cause of heart-burning among them. It is ordained for the Musalmans, by their religion, to perform the ceremony of *Korbani* during the sacred festival of *Id-ul-ajhar*, and they consider their lives as fruitless if they be unable to follow the ordinances of their religion. This is the reason why quarrels and affrays take place every year between the Hindus and the Musalmans over *Korbani*. By the grace of God no such disturbance has taken place this year, but we have to state with regret that no *Korbani* could be performed during the sacred *Id* festival in the villages of Baganchra, Goga Sikri, Barpota, etc., within the jurisdiction of the Bongong subdivision of the Jessore district, the model place of *swaraj* under orders from Mr. Agasti, the Hindu Magistrate of the district.

After the performance of *Korbani* in the village of Baganchra last year, the Hindus, in order to compel the Musalmans to refrain from performing the ceremony, informed the Magistrate that riots might occur between the two communities if *Korbani* be not stopped. Thereupon the Magistrate ordered the police to enquire into the matter, and as a result Moulvi Abdul Karim Saheb, a resident of Ghoradaha, was charged under section 188.

In the present year, a few days before the *Korbani* the said Moulvi Saheb had been ordered by the Magistrate to be present on a certain day at the village of Baganchra, which he did. The Magistrate who was also there on the day, asked him in case the *Korbani* had been performed there all along, to be present before him at Jessore on the 15th December, together with 20 or 25 witnesses from the neighbouring villages. The Moulvi together with his men, reached Jessore on the day fixed, but the Magistrate not being at the Sadar then, he returned home after handing over a petition to the Peshkar mentioning in it the fact of his presence there on the day. Then not having received any further orders from the Magistrate the Musalmans of the place thought that no further obstacles would be put to the *Korbani*. But in the evening of the day preceding the *Id* festival, i.e., on the 23rd December, the police came with a notice signed by the Deputy Magistrate of Bongong and announced by beat of drum and by means of notices hung up on trees and distributing them to some people, that no one should perform *Korbani* till the receipt of the second order of the Magistrate.

The Musalmans of the village were in a fix on seeing the notice. But as soon as the day dawned the village was overcrowded with police guards, chaukidars and burkandazes of the local zamindar. Policemen were placed even in fronts of houses belonging to the Musalmans of the village, and no one was allowed to go from one house to another, and some of them were not allowed even to talk together. Then as the time for reading the *Id-Namaj* drew near, the Musalmans advanced towards the *Id Gah*, but found it surrounded by the Hindus and the police. The Police Inspector ordered that the names of those who were ready to go to the *Id Gah* to read the *Namaj*, should be taken down. The uneducated Musalmans fearing trouble if their names were taken down returned to their respective homes without reading *Namaj*. The police also followed them as they moved. In this way Friday, Saturday and Sunday passed without any one being able to read the *Id-Namaj*.

The matter has greatly wounded the feelings of the Musalmans of the place. There can be no incident which may be more regrettable and distressing to the mind than that they could not perform their religious rites owing to oppression by the Hindus, though they live under the well-administered and just British Raj. It is to be hoped that the Commissioner of the Presidency Division after enquiring into the matter personally or through a European Officer will fulfil their heart's desire by passing necessary orders that the performance of religious rites by the villagers be not interfered with.

MURSHIDABAD
HITAISHI,
Dec. 14th, 1909.

3. The *Murshidabad Hitaishi* [Murshidabad] of the 14th December publishes the following from a correspondent:—

Serious charges against a European. We propose to write below, Mr. Editor, the true facts of the following case:—

At about 9 at night on the 18th December last, Mr. Gerard, the Agent of Messrs. Bird & Co., with about 300 coolies made an attack upon the residences of the Railway officers, broke open the doors of every house, mercilessly beat them and dragged them to the place where he resides, and there after binding some of them beat them severely. All their goods consisting of money, clothing, quilts and bed-sheets, water-pots and cups, etc., having been looted, they sent information to the local railway Police; information was also sent to Babu Jotis Chandra Das Gupta, Ghât Inspector, Babu Chandra Madhav Mukherji, Babu Braja Nath Chakravarti, Station Master, and other respectable people. They saw with their own eyes the broken houses and doors, the circumstances pointing to the loot and the broken bars of each one of the houses, and Gupta Babu, the Ghât Inspector, wired of the occurrence to Mr. Blaker, Transhipment Superintendent, at about 11 at night, who arrived at the Lalgola Ghât at about 12-30 and witnessed the traces of the occurrence with his own eyes, and said that the matter should be reported to the police.

As there was no Sub-Inspector or jemadar of the Railway Police present here on that date, two police constables were shown everything in detail. On the 19th Sub-Inspector Lalit Mohan Ganguli and Jemadar Jamini Mohan Sen Gupta came to the place from Godagari by steamer and heard everything from the constables, and then coming to the railway barracks saw with their own eyes the broken bars of doors, broken doors, broken boxes, things thrown all round; they also saw marks on the bodies of most of the tally-clerk Babus, of some on the legs, of others on the loins, the backs, the abdomens, the cheeks and other places; they saw wounds and cuts on various parts of their bodies. They then wired to the Inspector of Police at Sealdah. Accordingly Inspector Matilal Ganguli arrived by train on the morning of the 20th and held an inquiry into all the circumstances, and recorded the depositions of many witnesses. On the same date the railway doctor came and examined the wounds of the three more seriously wounded persons. The marks of beating on the persons of Hrisikesh, Deviprasad and Nilkanta Nath were from 1½ inches to 2 inches wide. On the following day, and also previously they sent three or four telegrams to the Traffic Superintendent at Calcutta but unfortunately nobody paid any heed to them. On the day of the occurrence the people went to the Telegraph Office to despatch telegrams at 11 at night, but the messages were refused on the ground that under the Railway rules private messages could not be received at night. Next day a telegram was sent to the District Police Superintendent at the Berhampore Court in the morning, but he also did not come. Thus disappointed the men called upon their superior to see that justice was done to them. No reply was, however, vouchsafed to them, but they were asked to work; and though scarcely able to work, they obeyed. One of the men, Ramchandra Mistri, a remarkman (*sic*), while at work, was beaten and pushed by the neck by Mr. Gerard. But nevertheless Mr. Blaker, their master, sent information to the Head office at Calcutta that the men had gone on strike. It may be that the poor men do not go to work for fear of Mr. Gerard or of the coolies. Mr. Blaker did not treat the poor Bengalis fairly simply because Mr. Gerard was involved in the incident.

4. In continuation of the preceding paragraph, the *Murshidabad Hitaishi* [Murshidabad] of the 4th January publishes the following:—

Serious charges against a European.

Next morning, on the 22nd, Mr. Reeks, the Deputy Traffic Superintendent, on the receipt of Mr. Blaker's telegram, came and without speaking a word or holding an enquiry went to Mr Gerard's office flat with Mr. Oliver; Mr. Gerard's official superior and Mr. Blaker also accompanied them there. After spending two or three hours at that place, they came to Mr. D. Sorabji's hotel and there also, they remained a long time, and afterwards dismissed the 17 men named below from service, though they had committed no offence. At that time goods were being unloaded from the flat, and Mr. Gupta, the Ghât Inspector, informed the men that 17 of them had been dismissed. The men on hearing it returned to their lodgings. After some time a peon came there with 17 letters. After a little while Babu Atul Chandra Sen Gupta Yard Inspector, came and said that the letters should be taken back to the office, and ordered the men to work, and they worked all day. An examination of their books and registers will probably show that though they were beaten and harassed in various ways by Mr. Gerard and his coolies, yet the men worked from the 19th to the 22nd. The police have made a diary of the fact, which Mr. Blaker and Gupta Babu have also seen with their own eyes, but still they tried to give no redress to the sufferers, probably thinking that the blows inflicted by a white hand only glorified the Bengalis, and so suppressed everything; and Mr. Blaker, their master, asked them to work, saying that he would himself talk to Mr. Gerard about the matter. This was his final decision. The Sub-Inspector and the jemadar of the Government Railway Police held independent enquiries on the 19th. Next morning, when Babu Matilal Ganguli, Inspector of Police, came, they said in his presence that they had seen nothing very serious; only some clothes, boxes, etc., were lying about which did not seem to indicate anything of a serious nature. Mati Babu on hearing this, enquired of the Sub-Inspector whether all those things were in his custody. To this he replied that he had not taken them into his custody,

MURSHIDABAD
HITAISHI,
Jan. 4th, 1910.

through oversight. After this the Sub-Inspector was asked to identify the coolies concerned in the attack at night; but to this the Sub-Inspector would not at all agree. When, however, Chandra Madhav Mukerjee, the Ghât Inspector, and others asked him to do so, he identified, but in a perfunctory manner. But the coolies who took a prominent part in the night attack had been secretly removed. One of them, Ban-i by name, who was well known to all, and who was Mr. Gerard's chaprasi, fled on the 19th December, and has not been heard of since. The Sub-Inspector did not think it necessary to search for the man, nor does he think so even now. What effect this single circumstance will have upon the case, you, Sir, will easily understand. Mr. Reeks, the Deputy Traffic Superintendent, Mr. Blaker and Mr. Gerard conferred together and dismissed the 17 men from service; and having got up a false case with the help of a common bazar prostitute, Kumudini by name, caused Nilkanta and Sahadat, belonging to the aforesaid batch of 17 men, to be arrested by the Bengal Police on the 23rd December. Then they, i.e., the Sub-Inspector of the Bengal Police and Mr. Gerard, with 80 to 90 coolies, entered into the Railway quarters at night and searched for those two men, who thereupon sent information to Chandra Babu and others. These gentlemen then went there, and learning everything from the police, stood surety for the two men and so released them. The 3rd of January has been fixed for the hearing of all these cases. By secret enquiries, I at last came to learn after two or three days that the sole cause of the occurrence of that night was that Kumudini, a bazar prostitute, abused certain other people who were passing by her house saying that these people would cause the stoppage of her maintenance allowance. She said: "You, *sala chota logue*, you pass by my house, and for this the *sahab* (Mr. Gerard) gets angry with me and threatens never to speak with me or pay me money, as I always entertain strangers in my house." Those people are said to have retaliated by abusing her in turn. Nathu, the *sahab's* khansama and another boy khansama's brother, said that these men might be the Railway tally-clerks. So Mr. Gerard believed what these khansamas said and acted illegally, thereby proving his thoughtlessness and foolishness. On hearing of the disturbances, Babu Chandra Madhav Mukerjee, a highly respectable old Brahmin, came to the place of occurrence, when the tally-clerks were loudly crying, some holding their loins, some their feet and some their hands. Unable to bear the sight of such intolerable suffering, he saw Mr. Gerard and made several requests. But he did not listen to them, and said that the *sala logue* should be thoroughly beaten. Gupta Babu and the Station Master by their supplications succeeded in stopping the beating and extricated the men.

The names of the dismissed men are:—

Alimuddin Merda, Faizuddin Malitha, Tamizuddin Malitha, Keramat Ali Sirdar, Muhammad Rahamutulla Hafizuddin Mallik, Samiruddin Pramanik, Inatizuddin Pramanik, Abdul Ajij Miah, Syamapada Mukerjee, Ramapada Muherjee, Pear Muhammad Riswas, Kanai Mahul, Jogesh Saha, Samsuddin Pramanik, Checker, Nilkanta Nath, Checker and Sahadat Pramanik.

Of these, Samiruddin and Pear Muhammad have been re-appointed.

NIHAR,
Jan. 11th, 1910.

5. The *Nihar* [Contai] of the 11th January publishes a letter from one Himangsu Sekhar Chakravarty, of Basudevapore, on the subject of the oppression committed by Kabulis

Oppression by Kabulis.

when realising their dues from villagers to whom they have sold winter-clothes on credit. The writer says:—

For a long time frontier people calling themselves Kabulis, have been in the habit of going about the villages under the Contai thana selling goods to the people at the beginning of each winter. These people generally sell their goods on credit as they gain more profit by such means, and most of the villagers who are poor availing themselves of the convenience of the credit system buy goods from them at an enormously higher price than their real worth. At the time of demanding their dues, however, these people show a quite different aspect and realise their money by committing acts of oppression. The poor and ignorant people suffer such treatment at their hands for the fact of their withholding payment for a long time. The Kabulis do not sell their

goods on credit, unless the buyer writes his account with them in their books in his own hand-writing. But now their oppression has reached its climax, because cunning and deceitful men of their class have been engaged in the business. A company of Kabulis of this class have now been greatly harassing the simple-minded residents of Basudevpore thana by having recourse to deceit and tyranny. If they fail to realise their dues from a man on the first call, they come in a body of 10 or 12 armed with big *lathis*, and before the day has hardly dawned they surround his house and put a stop to all egress from it by guarding every outlet. If, however, no male happens to be present in the house, the women are obliged to satisfy them by selling even their ornaments. If the Kabulis do not get anything, they force their entry into the rooms and pollute the *handis*. Those of the poor men who have none to speak for them clear their house of everything. If at any place these men happen to meet any one whom they could not find out at the time of demanding money, they twist pieces of cloth round their necks and drag them to the village. They do not even refrain from instituting false cases against those who protest against such action on their part. One Bhim Misri, of village Manikpore, under the jurisdiction of thana Basudevpore and another Pachu Das, of the same place, were dragged to the village by the neck having been identified as Krishna Mohan Misri and Jay Gopal Das, respectively. A Kabuli named Sher Khan has instituted cases in the Munsiff's Court at Contai claiming Rs. 45 from Krishna Mohan Misri of Manikpore, Rs. 74 from Raghu Nath Naik of Basudevpore, and other sums from Mohun Maiti of Manikpore and the late Ram Das of Syam Haribar, respectively. Nothing ought to be said about these cases, as they are now *sub judice*.

(d)—Education.

6. Government may not spend more on education, says the *Bharat Mitra* [Calcutta] of the 5th January, but one noteworthy feature of the Report on Education for 1908-09 is the disparity between the cost of educating each pupil in the Presidency and the Sanskrit College, viz., Rs. 145 and Rs. 830, respectively. Is this not unfair?

BHARAT MITRA,
Jan. 5th, 1910.

7. The *Alpunch* [Bankipore] of the 1st January has a jeremiad on the so-called authors who compile books for boys and obtain sanction of the Director of Public Instruction to their use in schools. These books generally possess no special merit, and are written solely with a view to turn a penny. The paper considers these authors refined swindlers, if not robbers.

ALPUNCH,
Jan. 1st, 1910.

8. The *Nayak* [Calcutta] of the 4th January says that in a recent meeting of the All-India Muhammadan Conference at Rangoon, it was resolved that as in the Legislative Councils, so in the Senate and Syndicate of a University also, there should be special seats for Musalmans. What wonder that Lord Morley's unreasonable partiality towards them in the Reform Scheme should incite them to make such fresh demands, however unreasonable!

NAYAK,
Jan. 4th, 1910.

9. The *Sanjivani* [Calcutta] of the 6th January writes:—
The Hon'ble Raja Sir Muhammad Ali Muhammad Khan, the President of the last All-India Moslem Education Conference, while describing the difficulties in the way of educating the

SANJIVANI,
Jan. 6th, 1910.

Muhammadan students and the new Regulations of the University.

Muhammadans, said:—

“The difficulties which existed before, have been enhanced considerably by the restriction imposed under the new University Regulations, that the number of scholars in each class is not to exceed 30 in future; and the High schools have not infrequently to refuse admission to students. The rule has operated with extra harshness on Muhammadans, who only a short while ago needed every possible inducement to join these schools.”

The above rule is one of those obstacles which have been put in the way of education by the new Regulations of the University. Both Hindus and Muhammadans feel greatly inconvenienced owing to its existence. Will the

Government pay attention to the above opinion expressed by the President?

BASUMATI,
Jan. 8th, 1910.

10. The *Basumati* [Calcutta] of the 8th January writes:—

The double-doctor Asutosh Mukerjee Saraswati has again been appointed Vice-Chancellor of the Calcutta University. The double-doctor has been thrice made the dictator of the University. He is in luck's way. We will not be surprised if the Government gives Dr. Mukerjee even a permanent lease of the University of Calcutta. God can only say when the University will be freed from the influence of evil stars. Never before were flattery and partizanship so successful in the University. Those who do not know the language, get their books prescribed as text-books in Bengali for the University examinations. Those who have no education at all, are appointed Examiners. The double-doctor Mukerjee has appointed incompetent men as Fellows of the University, selecting them from among the retinue of his flatterers. We cannot say what more of insults are in store for the University. The University is being unsettled for the high-handedness, love of flattery and partizanship of Mukerjee Saraswati. But the authorities are pleased with him. It is reported that he has got the boon of being fastened on the shoulders of the University, as long as the sun and moon endures, from the supreme God of India. Let him therefore maintain his flatterers as his sons. Even a chastisement from God is not able to make a man dutiful and just, and every act in India is done at the will of the master, thousands of contradictions from the public being unable to change the course of action adopted by the Government. Therefore there is no necessity for a mere waste of words.

NAYAK,
Jan. 4th, 1910.

11. The *Nayak* [Calcutta] of the 4th January reports what it calls a

Partiality in distributing scholarships in Eastern Bengal.

case of partiality on the part of the Government of Eastern Bengal and Assam towards Musalmans in distributing scholarships among boys and girls who have passed the last Lower Primary Examination in the Backerganj district. Although the number of Hindu examinees was more than double that of Musalman examinees, the Government has given 18 scholarships to Musalmans and 12 only to Hindus. A boy named Devendra Nath Biswas of Bhandirira school, who was placed first in the Scholarship examination, has been deprived of his scholarship, which has been granted to an undeserving Musalman boy named Ahmad.

SANJIVANI,
Jan. 6th, 1910.

12. After referring to the order of the Director of Public Instruction of

Prohibition of students from acting as Congress Volunteers in the Punjab.

the Punjab prohibiting students from acting as Congress Volunteers, the *Sanjivani* [Calcutta] of the 6th January calls the attention of the Government to the short speech delivered by Pundit Madan Mohan Malavya, the President of the last Congress, while replying to the vote of thanks to the chair, in which "the President condemned the action of the Director of Public Instruction in prohibiting students from becoming Congress Volunteers. Students, he added should be taught good politics, but if they were not allowed to come to the Congress, they would read newspapers and pamphlets and learn bad politics."

(e).—Local Self-Government and Municipal Administration.

MIHIR-O-SUDEHAKAR,
Jan. 7th, 1910.

13. The *Mihir-o-Sudhakar* [Calcutta] of the 7th January has the following:—

Separate electorates for Musalmans in the municipalities.

Separate electorates for the Musalmans for the Municipalities on the lines of those for the Legislative Councils under the Reform Scheme, are essentially needed. Khan Bahadur Moulvi Badruddin Haider, at a special meeting of the Corporation of Calcutta held in the month of September last, said that the principle of class representation laid down for the Legislative Councils by the Government of India and the Secretary of State for India should be adopted at municipal elections. From the result of the last election it has become clear that the Musalmans will never be successful in the elections under the existing rules. The total population of Calcutta is 834,295.

249,989 being Mussalmans and 551,462 being Hindus, but of this large number only two Mussalmans were elected at the last election as against 16 elected from among the Hindus. It was thought at the time that the inequality would be removed by Commissioners nominated by the Government, but at last it was found that the Government nominated only two Mussalmans as Commissioners. Therefore, in order to remove the inequality, the existing rules should be modified and the Mussalmans be given separate electorates.

We fully endorse the opinion expressed by the Khan Bahadur, and it may be hoped that the Lieutenant-Governor will never be indifferent to the interests of the Mussalmans.

14. The news that a municipal tax of anna one per head is about to be levied from those going to visit Benares has spread consternation among the travellers, so says the *Bihar Hanthu* [Bankipore] of the 8th January.

BIHAR BAHADUR,
373, 1911.

15. The *Manbhum* [Purulia] of the 4th January writes:—
The attention of the authorities is no longer directed to the *Sahab Band*. Fishermen cast their nets in the *band* whenever they like, and maid servants of neighbouring houses wash all sorts of things there. All classes of people bathe in the tank, which is being thus polluted in various ways. The ghât of the *band* or any portion of it is no longer guarded by the police, and people therefore make bold to pollute its water. If this sort of practice continues, the *band* will lose its reputation and epidemics of cholera and small-pox in the town will break out in the month of *Falgun* next. How long will our miserable life drag on if the authorities do not look to the purity of the air and water which are essential to life? We are helpless in the matter as the ruler of the district himself pays little attention to the matter.

MANBHUM,
Jan. 4th, 1910.

(g)—*Railways and Communications, including Canals and Irrigation.*

16. The *Bangaratna* [Krishnagar] of the 31st December writes:—
A few miles away from the village of Dharmada lies another village called Mrijapur where the Khadika river mixes with the Ganges. As the Khadika was very narrow at the junction there was very little possibility of good drainage of water and the effect was to make the fields on both sides of the river almost barren. The people of the locality therefore widened the river at the place, and as a result good crops are now being harvested from the once barren lands, and there is almost no scarcity of food in the village. But the villagers are not destined to enjoy this happiness for long, because a railway line for Katwa is going to be laid through the village, the place of junction between the Khadika and the Ganges having been selected as the site for a bridge. As the Khadika is now being made narrow for the purpose at the place just as it was before, by means of stones thrown into it the defects are sure to recur. Everything will be all right if the bridge be constructed a little further from the place. [A petition has been submitted to the Government, and we pray that its attention may be directed to the matter.]

BANGARATNA,
Dec. 31st, 1909.

(h)—*General.*

17. Referring to the opinion expressed by the Lieutenant-Governor of the Punjab that mere condemnation of political murders is not sufficient and that the loyal subjects of the Government are doing nothing to prevent the recurrence of such incidents, the *Sanjivani* [Calcutta] of the 6th January says that the Lieutenant-Governor might have pointed out how they could help the Government in the matter. His Honour ought not to have made accusation without showing the way how this could be effected.

SANJIVANI,
Jan. 6th, 1910.

18. Referring to the reply of Sir Louis Dane to the Hindu deputation led by the Maharaja of Darbhanga, the *Hitvarta* [Calcutta] of the 6th January writes:—
A disappointing reply. The reply is very disappointing. According to His Honour those who do not help the Government are its enemies. This reply reveals the state of

HITVARTA,
Jan. 6th, 1910.

His Honour's mind. We repeat what we have said before that Government, if it expects the people to help it, should reform its police from the top to the bottom, for the Government receives its information about the people through the police and that the people would help the police only when they would come to consider it as their own. No one dares help those whom he fears.

HINDI BANGAVASI,
Jan. 10th, 1910.

19. Referring to the above reply the *Hindi Bangvasi* [Calcutta] of the 10th January exclaims: "What a terrible Justice!"
Has Sir Louis Dane found out any proof in

A disappointing reply.

support of his statement.

HITAVADI,
Jan. 7th, 1910.

20. The *Hitavadi* [Calcutta] of the 7th January writes as follows:—

"The Hindu's loyalty." We know perfectly well that mere profession of love does not always indicate presence of real love. The English-educated Hindu community once loved the English with real love. But how is it that to-day the Hindu has forfeited the Englishman's affection? We shall try to answer this question. Recently the Lieutenant-Governor of the Punjab spoke to a deputation that waited on him to the effect that it would no longer do to profess loyalty only, and that such men only would be considered loyal as would be able to help in the apprehension of bomb-throwers, to clear the country of seditious newspapers and to risk their lives like Dr. Lalcaca and the Maharaj Adhiraja of Burdwan, in saving the lives of Englishmen. His Honour's words are simple and clear, and we thank him for his open-mindedness. We understand that in his opinion those who want to bask in the sunshine of the English people's goodwill must actively co-operate in the work of their English rulers, and that those who will remain passive, that is to say, will neither help the rulers nor oppose them, will be considered enemies of British rule in India. We understand that henceforward a British subject must either be a friend or an enemy of British rule.

The writer next charges His Honour with extreme hardness and incivility towards the highly respectable men who waited on him and goes on to say:—

The ingredients of esteem are attachment, imitation, submission and service. The English-educated Hindu is invariably a lover and worshipper of everything English. The Englishman is our example, the English civilisation our ideal and the English language our tongue. It was we Bengalis who first of all learnt the English language and introduced English habits in India. It was we who first contracted a deep love for everything English and made it an object of imitation to all round. It was we who, after studying English, abused the Musalman system of administration and thus heisted the standard of English glory in India. The Bengali Hindus were the first Indians to follow the English like shadows in their military campaigns up-country and in the Punjab. During the Sepoy Mutiny the Bengali Hindus suffered at the hands of Sepoys, equally with the English. Even now the Englishman's hard words fail to destroy their faith in anglicised dress, in English literature or in English civilisation. It was with mortar made with the blood of Hindus that the foundation of British rule in India was laid, that is why this rule is so strong and invincible. And you presumptuous stupid ruler who having got a Lieutenant-Governorship for five years, have wiped off every mark of past glory, dare you insult with rude words the crown-jewels of the country? Don't you know what harm you have done to your own people with a few discourteous words and how much pain you have given to the Hindu community of the Punjab, nay of all India? Even to rebuke an ignoramus like you is a sin. You are an object of our pity. The Nasik murder upset the equilibrium of your mind and made you so wrongheaded. Those who throw bombs, fire revolvers, murder white men and women, commit dacoity, preach sedition,—they are nobodies in Hindu society. They have learnt English, practised English habits, and have by going to England seen the full extent of European civilisation. Those who have no faith in Hindu *shastras*, are not submissive to the Hindu society, and do not practise the pure habits and austerity characteristic of Hinduism,—such men can never depend on the Hindu principle of patient suffering. In the eyes of Hindus such men are *atatayis* (murderers, etc.) and have no place in genteel Hindu society. It does not become a gentleman to make Hindu society responsible for their blackest and most heinous sins. The boys with demoniac brains of your creation, you yourselves have to govern.

The Hindus of India supply revenue unstintingly for the good government of the country. You have got your laws and regulations, your judges and law courts, your police and your administrators. Everyone gets a fat salary and often misuses his powers from his high and powerful position. If your official kith and kin and keepers of the peace cannot catch a few boys or send bombs and revolvers out of the country or check sedition, how can the people of the country? What are you salaried administrators for, if the people of the country must go out with you catching these *atatayis*? The duty of heads of societies is to blame what is blameworthy, and not to allow heinous things to be liked in society. And this was what the Punjab Hindus did. They tried to enhance the value of loyalty in society by denouncing bombs and revolvers and speaking ill of sedition. His Honour Sir Louis Dane failed to understand the plain truth that Hindu society was bound to accept the opinion of a body which was headed by the Maharaja of Darbhanga and Sir Pratul Chandra. Had he accepted the present of loyalty from the Hindus, one does not know how incalculably the value of loyalty would have been enhanced. In tearing the garland of the flowers of loyalty presented by the Punjab Hindus, Sir Louis Dane has given evidence of the same

* This refers to the tearing by Hanuman, the monkey god, of the necklace of jewels presented to him by Sita.

sort of intelligence which caused the tearing of a string of pearls in a Pauranic story.* Can you say how many of those who are loyal and attached to you have taken on the garb of police peons and caught bomb-throwers for you? How many Nawabs, how many Maharajas, are ready to work as such peons? Everyone of them has earned your caresses by professions only. Why then such arrogance, why such hard words against Hindus? Had we known that all the Rajas and Maharajas from Feudatory and Tributary Princes to Maharaja Sir Pradyot Kumar, and all leading Musalmans from the rulers of Hyderabad and Bhopal to Nawab Amir Hossein, were working as police detectives, we would have understood the utility of the impudence of the Lieutenant-Governor of the Punjab. This is "slipping and getting a fall on dry land." You should either say that you will look upon the Hindus as your enemies and spurn at and break the bouquet of the flower of their loyalty, or say that you will embrace all who will support your civilisation and mode of administration. The same tongue may no doubt speak sweet and harsh words at the same time, but it cannot do to abuse some and caress others at one and the same time and on one and the same subject when both are equally placed. The Lieutenant-Governor of the Punjab has plainly said that those who will not help the Government, are enemies of the Government. We shall give him great credit if he can carry on the administration on this principle. But will he be able to do that? It is because he will not, and cannot possibly, be able to do that, that we have said all this. Every Englishman is not Sir Louis Dane. This is why we can easily strengthen ourselves with hope.

21. Referring to the inaugural speech of Sir Edward Baker in the reformed Bengal Legislative Council, the *Nayak* [Calcutta] of the 6th January speaks highly and

Sir Edward Baker's speech.

enthusiastically of His Honour's open avowal of official errors in framing the Council Regulations as regards the representation of the educated middle class. It is the first time in India under British rule, remarks the writer, that it has been officially admitted that officialdom is capable of committing mistakes. Officials here were so long represented to be a sort of infallible deities. As regards the question of representation of the middle class, it cannot be gainsaid that the Divisions in the mufassal cannot equal the city of Calcutta in the matter of their educated population. But while a mufassal Division has one member for its Municipalities, another for its District Boards and, in a way, yet another for zamindars who are mostly residents of the mufassal, Calcutta has only one member returnable by its Municipal Corporation.

As regards the allegation that the non-official majority is a sham and a make-believe, His Honour said that the argument adduced in support of this contention "is not intelligible, except on the assumption that the author regarded the terms non-official and anti-government as synonymous." But we make bold to assert, retorts the writer in the *Nayak*, that the terms "non-official" and "anti-government" are really synonymous, otherwise there would

NAYAK,
Jan. 6th, 1910.

have been no necessity of non-official members or of a non-official majority. The interests of the Government are often antagonistic to the interests of the people, and non-official members are required not to uselessly jeopardise the administration of the country, but to enhance the public weal and to enforce obedience to public opinion on the part of the administration. Considered from this point of view, the term "non-official" cannot fail to be synonymous with the term "anti-government."

BASUMATI,
Jan. 8th, 1910.

22. The *Basumati* [Calcutta] of the 8th January writes:—

Rules for the discussion of the annual Budget in the Madras Legislative Council.

Rules for the discussion of the annual Budget by the members of the Madras Legislative Council have been published. The Government has defined

the limits of discussion to be allowed to the members. If any resolution be accepted, it will be considered as a mere "request," and the Government will not be bound by it. The President will be at liberty to remove or suspend any of the rules. The Finance Committee will secretly prepare the draft budget between the 20th and the 27th January next, which will be put before the members for discussion in a sitting of the Council before the 3rd March. The members will be allowed to discuss the draft budget, but the debate will not last for more than three days. No gain is to be expected from this show of debate, except a flourish of rhetoric.

SANJIVANI,
Jan. 6th, 1910.

23. Referring to the demands for separate electorates made in the fifth

Demand for separate electorates by different classes.

session of the All-India Vira Saiva Conference held at Bellary and in a meeting of the Madras Christian Association, respectively, the *Sanjivani*

[Calcutta] of the 6th January writes:—

The poison tree, which has been planted by the Government itself, has now begun to bear fruit. How does the Government propose to satisfy all classes and nationalities in India if all of them come forward and demand separate electorates?

HITVARTA,
Jan. 6th, 1910.

24. The right of separate election conceded to the Muhammadans will, says

Right of separate election.

the *Hitvarta* [Calcutta] of the 6th January, launch the Government in a few years into a world of

troubles, for the Native Christians, the Eurasians, the Parsis, the Jains and also the Hindus ask for the same. It is to be seen how long Government would be able to maintain its composure in this clamour for separate rights.

MIHIR-O-SUDHAKAR,
Jan. 7th, 1910.

25. Referring to the action of the Bombay Government in not nomina-

No Musalman nominated by Government as a Member of the Bombay Legislative Council.

ting any Musalman as a Member of the Legislative Council, the *Mihir-o-Sudhakar* [Calcutta] of the 7th January says that no Legislative Council in India has thus been deprived of a Musalman

Member nominated by Government, and that the Government of Bombay has shown its great attachment to the Hindus in this matter.

MIHIR-O-SUDHAKAR,
Jan. 7th, 1910.

26. Referring to the rumoured appointment of Sir P. M. Mehta to the

Rumoured appointment of Sir P. M. Mehta, to the Council of the Secretary of State for India.

Council of the Secretary of State for India in place of Mr. Syed Hossein Bilgrami, the *Mihir-o-Sudhakar* [Calcutta] of the 7th January writes:—

It is reported that Sir P. M. Mehta has been offered and has accepted a membership of the Council of the Secretary of State for India in place of Mr. Bilgrami, which is said to be the reason of his first accepting and then resigning the Presidentship of the Lahore Congress. The Musalmans will not be satisfied if Sir P. M. Mehta, who was the first to object to separate electorates being granted to the Musalmans, sits on the Secretary of State's Council with his adverse opinion about separate electorates for the Musalmans. It may be hoped that Lord Morley will appoint a Musalman in place of Mr. Bilgrami following the same policy under which he reformed the Councils and which led him to appoint one Hindu and one Musalman to his Council.

BASUMATI,
Jan. 8th, 1910.

27. The *Basumati* [Calcutta] of the 8th January writes:—

Rumoured appointment of Mr. Justice Asutosh Mukerjee to the Executive Council of the Lieutenant-Governor of Bengal.

It is rumoured that double-doctor Asutosh Mukerjee, who is one of the Judges of the Calcutta High Court, is going to be appointed a member of the Executive Council of the Lieutenant-Governor

of Bengal. It is also reported in the *Hitavadi* that after serving as an apprentice

in the Lieutenant-Governor's Council for five years, he will go up to the Viceroy's Executive Council. Formerly connections used to be contracted between issues yet to be born, but such practice is becoming rare now-a-days. It therefore cannot be said whether any post can be assigned to any one in the Viceroy's Council five years in advance. The rumour may turn out true, if the practice has crept surreptitiously into the Viceroy's office. We have no objection whatever to Asutosh becoming the Viceroy or a *daroga*, but we shall offer sweets to the gods if he descends from the sacred sanctuary of the University.

28. The *Basumati* [Calcutta] of the 8th January writes:—

BASUMATI,
Jan. 8th, 1910.

Mr. Macpherson's report on the Midnapore affair.

The Government appointed Mr. Macpherson to enquire into the truth of the accusations made against the police by Sir Lawrence Jenkins, the Chief Justice of Bengal, in his judgment in the Midnapore case. It is now reported that he has submitted his report to the Bengal Government, which, in its turn, has sent it to the India Government with its remarks. It is not known whether this report will ever be published for general information, but we must say without any hesitation that it is desirable that it should be published.

29. Referring to the New Year honours, the *Basumati* [Calcutta] of the 8th January writes:—

BASUMATI,
Jan. 8th, 1910.

The New Year honours.

A few drops of the New Year honours shower have this time fallen on the barren country of Bengal too. The heir and successor to Maharaja Manindra Chandra Nandi of Kassimbazar, who is known for his benevolence and encouragement of education, becomes entitled to be a Maharaja. But the distinction is subject to the approval of the then Lieutenant-Governor. The Government is entitled to our thanks for honouring the Maharaja. We are glad to find that Raja Ranjit Singh of Nasipore has been made a Maharaja. Raja Benoy Krishna of Sova Bazar has been created a Raja Bahadur. The Raja is the ornament of the Sova Bazar Raj family; he is well educated and encourages education, and has a reputation with the Government as well. His father was a Maharaja; and as there is no one bearing the title in the family it cannot be guessed why the Government did not honour him with the title of Maharaja. It is to be hoped that he will be created a Maharaja in the next Honours list. Babu Nritya Gopal Basu of the Accounts Department of the Government of India has been made a Companion of the Indian Empire, which is a reward for good service under Government.

30. The *Samay* [Calcutta] of the 7th January writes:—

SAMAY,
Jan. 7th, 1910.

Stamps for papers in connection with the transaction of money.

In this country, any document or paper connected with a money transaction of over Rs. 20 has to bear a one-anna stamp, but in England the general rule is to use a stamp only when the transaction is for over Rs. 30. It is not unknown to any one how poor India is. The authorities should, first of all, make arrangements to make the rule applicable to transactions over Rs. 50 in this poor country, considering the fact that in England itself no stamps are used for transactions which are not worth over Rs. 30. Though the matter is of minor importance yet the higher officials should not be indifferent.

III.—LEGISLATION.

31. The *Hitavadi* [Calcutta] of the 7th January says that although the system of election introduced in Bengal by the

HITAVADI,
Jan. 7th, 1910.

Some of the members returned to the Legislative Council.

Government is not quite satisfactory and the members elected not quite up to its ideal, it is bound to say that much good can be done to the country by a healthy co-operation with officials and a fearless ventilation of public grievances in the Council. The Hon'ble the Maharaja of Burdwan is now old enough to be able to shake off his boyishness and the people of the country will be gratified to see him working like a man instead of always being led and guided by officials like a stock. The Hon'ble the Maharaja of Cossimbazar is wise, intelligent and experienced and has, in his younger days, felt the pinch of want. Much

hope is placed in him. The Hon'ble Kumar Krityananda Singh of Baneili is the only graduate zamindar in Bihar and can do much service to the country if only he bestirs himself. The Hon'ble Babu Sivasankar Sahay, who is his manager, will be an able co-adjutor by his side. The Hon'ble the Maharaja of Dinajpore, who has been returned to the Eastern Bengal and Assam Council, is meek and righteous. He ought to go to the Supreme Council. The Hon'ble Rai Sitanath Ray Bahadur ought not to have been selected for two Councils. Babu Radha Charan Pal ought, on this consideration, to have taken his seat on the Bengal Council.

DAILY HITAVADI,
Jan. 8th, 1910.

32. The *Daily Hitavadi* [Calcutta] of the 8th January suggests that Mr. Ali Imam should be added to the Select Committee on the Calcutta Police Bill.

The Hon'ble Mr. Ali Imam and
the Calcutta Police Bill.

VI.—MISCELLANEOUS.

NAYAK,
Jan. 4th, 1910.

33. Speaking of the eternal march of time and the passing of another year into the womb of eternity, the *Nayak* [Calcutta] of the 4th January says that the years come and go without bringing to Bengalis any change in their miserable condition. They are on a sea, constantly beaten by waves, and counting them. The shore is at an immeasurable distance from them, and the time has not yet come for them to look round towards it. Every day fresh waves come and beat like thunder on their breasts; these blows are daily new; new in severity, ferocity and keenness. This makes them withdraw their eyes from the present and look with some comfort towards the past, and long for the peace and plenty which they enjoyed in those days. Those were days when they bore the lashes of subjection with stomachs full. Those were days when they were not unarmed and hypocrisy and deceit were not the only means of self-defence, when the village was their home and the household was their own; when the weavers of the land supplied them with clothing, and the artisans astonished the civilised world with their skill and ingenuity. Those days are now gone. The more the veil of futurity is being raised before them, the more agonising is growing the burning sting of sorrow and poverty. He who has happiness in the present, looks forward with hope towards the future and never looks back towards the past. The present is fraught with great sorrow for Bengalis. Terrible, frightful, must be the sorrow that is in store for them in the womb of futurity. O, when will the counting of the beads in their string of sorrows come to an end! For generations they have counted them, and generation after generation they will go on counting them. When will this process cease?

BANGAVASI,
Jan. 8th, 1910.

34. The *Bangavasi* [Calcutta] of the 8th January says that the most urgent necessity of the present situation is, so far as the Hindus are concerned, to maintain Brahmanism and the Brahmin class. A perverse English education has now-a-days created in the country a numerous class of Hindus who want to infect true Hindus with their perversity, and who are always prone to abusing Brahmins as a class of self-seeking and greedy vultures. The English people do not of course interfere with Brahmanism, but individual Englishmen are sometimes led by their incapacity to grasp the true spirit of Brahmanism to abuse the Brahmins. The other day the *Advocate of India* said with reference to the Nasik murder:—

“Brahminism in its most hideous form is for the moment unmasked. Its demon has got its unholy sacrifice. Its lust for cruelty is momentarily appeased. But there must be the sternest reprisals in modern India. There can be no longer tolerated this Brahminical fanaticism which throughout ages has been the negation of all the most helpful and fruitful ideals inspiring mankind and which now, in seeking to survive by murder and terrorism has placed itself beyond the pale of protection or pity. It has never been anything but a curse to this land—world-wide old oppression of man over fellow-man—which is perhaps the greatest scandal in human history, and the time has come when it must be taken up by the roots. Until

that is done, the greater part of Britain's mission in India remains undischarged."

Such terrible words are now heard everywhere. A murder is committed somewhere and a resolve is made to destroy the entire Brahmin class. Whether or not such a statement as the above signifies an attempt to create class-hatred and is consequently likely to generate sedition, it is for the Government to decide. However that may be, it is certain that the *Advocate's* words will not move the authorities to raise the thunder of destruction against Brahminism. It does not matter much to the Hindus what a Mlechha may or may not say about their religion. But they are surely concerned if his words are likely to poison the minds of men belonging to their own fold. And a perverse education imparted by the Mlechha has actually led many Hindus to think and write that the Veda is a collection of pastoral songs and that the Brahmin is honoured by the cultivator alone. It is not strange then that the English teachers of these Hindus of misused intellect echo such sentiments and incorporate them in their writings. Thus Sir Denzil Ibbetson has said that the Brahmin's honour is with the cultivator alone, that "their business as Brahmins is to eat and not to teach" and so on. But are Brahmins really such abominable creatures? Were they not Brahmins who at one time filled the whole country with the music of the Vedas, who spurned at sovereignty and preferred a life of austerities for the good of the world, whose angry look alone could scatter and destroy the wicked, the fruits of whose meditation bloomed in the world in various forms as higher knowledge and who, by their example, taught self-sacrifice to the world? Will the progeny of such Brahmins die out? Brahmins, be what you were before. Hindus, arise, awake. The spectre of disorder has not yet appeared in all parts of India, the corruption is not yet complete. To maintain Hinduism, Brahminism must be kept alive. If all Hindus combine, can they not stem the tide of injurious education? The Mlechhas may misinterpret Brahminism with their Mlechha ideas or some of them can even advise the Government to extirpate Brahminism, but a Hindu knows the real import of Brahminism. The Hindu knows that if Brahminism can be kept alive, the Hindu race cannot die out. Education in the right direction must be provided for. Arrangements must be made to impart religious education in schools and colleges.

The writer finally advises all Hindus, specially the educated, to practise *sankirtan* or singing in bands the name of God, to unite to keep Brahminism alive, to honour all deserving Brahmins and maintain them and not to permit undeserving, hypocritical Brahmins to get the upperhand.

35. The *Hindi Bangavasi* [Calcutta] of the 10th January writes:—

HINDI BANGAVASI,
Jan 10th, 1910.

Our Brahmins.

Several wrong-headed Hindu lads are trying to turn away the real Hindus from their ideal. Those who are doing so have no doubt received their education from the Mlechha (the unclean alluding here to foreigners) teachers who are ignorant of the spirit of "Brahminism." * * * The other day the *Advocate of India* cast a glance at Brahminism by denouncing the Brahmin faith. Our contemporary has felt no scruple in recommending in a hurry the total destruction of Brahminism. "Brahminism," says our contemporary, "in its most hideous form is for the moment unmasked. Its demon has got its unholy sacrifice. Its best for cruelty is momentarily appeased. But there must be the sternest reprisals in modern India. There can be no longer tolerated this Brahmanical fanaticism which throughout ages has been the negation of all the most helpful and fruitful ideals inspiring mankind and which now in seeking to survive by murder and terrorism has placed itself beyond the pale of protection or pity. It has never been any thing but a curse to this land—worldwide old oppression of man over fellow man—which is perhaps the greatest scandal in human history, and the time has come when it must be taken up by the root. Until that is done the greater part of Britain's mission in India remains undischarged."

We hear this terrible voice on all sides. There has been an assassination in some corner, but a total extirpation of the Brahmins has been determined upon. It is for the authorities to see if expressions like these do or do not incite racial animosity and do or do not indicate sedition. Is the total annihilation of the Brahmins possible—Brahmins who possessed the knowledge

of the present, the past and the future, the knowledge of the Vedas, of the supreme spirit and of all (that is knowable) and whose chanting of the Vedas purified all the quarters; Brahmins who could, if they would, be the sole masters of the earth extending to the seas, but who devoted themselves to asceticism giving up all for the good of the world; Brahmins the mere uttering of whose voice scattered the evilly disposed and wicked persons to the winds and whose thinking gave birth to supreme knowledge in its various forms; the Brahmins who set an example to the world by their self-sacrifice. Will the tide of mischievous teaching not turn while crores of Hindus are still living? Let Brahmins be what they were. Let them possess righteousness. Hindus, be awake and on your legs! The worst fears have not yet made their appearance all over India. The disease has not yet reached its extreme stage. To protect righteousness it is required to revive Brahminism. Will not the tide of mischievous teaching be stopped from running its course even when all the Hindus combine for the purpose? The Mlechhas may out of unrefined (intellect) give wrong explanations of what Brahmanism is or some of them may recommend its destruction to Government, but Hindus alone know the spirit of the Brahminic faith. The Hindus know that they will not be destroyed if the Brahminic faith is preserved. Arrangement will have to be made to give those sound education whose minds have been unsettled by mischievous teachings. Times are hard and it has become absolutely necessary for all the orthodox Hindus to unite in protecting their religion. They will have to make a joint effort to explain to their unsteady youths what Brahmins are and what Brahminism is.

SHIKSHA,
Jan. 6th, 1910.

36. Referring to the above, the *Shiksha* [Arrah] of the 6th January says:—

Ibid.

The chief aim in life of the Brahmin students should be their devotion to Hindu faith. They will meet with no interference in this; but they should not bring down disgrace upon their caste by associating themselves with political agitation.

DAILY HITAVADI,
Jan. 8th, 1910.

37. The *Daily Hitavadi* [Calcutta] of the 8th January writes:—

A powerful ruler, if he cannot easily remove repression and unrest. . . . unrest from the land, invariably resorts to repression. He who has the sword constantly dangling by his side is certain at one time or other to use it. This is human nature, and it is not proper only to reprobate what is natural—rather steps should be taken to make it easy for one to rise superior to nature and betake oneself to paths free from thorns.

It will be no exaggeration to say that the Government of India is in a sense all powerful in the matter of the government of this country. Although it is strong in the possession of great strength we are bound to say that so far it has been very chary of exerting its irresistible strength in the work of administration. Since the Partition of Bengal, however, and the birth of the boycott and *swadeshi* agitation, Government has been gradually revealing its hitherto latent strength. We cannot say that in thus revealing its strength and exerting it to a greater degree than before, Government has done anything unnatural. For the accomplishment of some unknown purpose, Government partitioned Bengal and placed it under two Local Governments. This Partition did not commend itself to the Bengali people. Furthermore a domineering ruler like Lord Curzon could never have made such a Partition a painless process. He was an arrogant surgeon, who when applying the knife could not forego using language intolerable to the patient. The effect of all this was that after this Partition of Bengal, a terrible agitation arose in Bengal which is without a parallel under British rule. As the churning of the ocean yielded poison, so the churning of the ocean of Bengali society has yielded poisonous matter like bombs, revolvers, murders, dacoities, etc. Government, however, cannot allow such a poison to remain permanently in the social body. That is why Government wants to eradicate this poison by applying for a second time the same force, the misuse of which has yielded this poison. Such an attempt is not unnatural in a Government that possesses irresistible power. It is the duty of Government to preserve peace in the land; any remissness in the discharge of that obligation brings evil repute on itself. So Government can take legitimately all kinds of steps for the removal of this stigma and we cannot blame it by any means.

But what should be our duty now? We are a race of weak subjects and very many of us are bound to Government in various ways. We cannot enter into rivalry with Government in all matters, and at the same time we lack the capacity to go on suffering chastisement patiently. The question therefore arises, What is now our duty? High officials tell us that it lies now in co-operating with Government in arresting thieves, dacoits and bomb-throwers, in playing the part of police detectives. This demand of the officials shows how weak, helpless and feeble we are. Lord Curzon partitioned Bengal, abused the educated Bengalis in vile language, placed obstacles to the free acquirement of an English education, and as the effect of his mean policy of rule, bombs came into existence in Bengal. The police, whom the Government keep up at the expense of crores of rupees, are not succeeding in doing anything worth speaking of. That is why the officials want to get the work done by a system of forced free labour, so to speak. Whom are we to arrest?—Men who have nothing to do with the country and with society? We have heard that many of the boy-dacoits who have been arrested at Khulna have got the names of certain women of ill-fame tattooed on their breasts, backs, arms, etc. Again in looking for the boy-dacoits concerned in the Haludbari case, the police had to search the houses of young women of ill-fame. These two circumstances prove that those who have lately taken to dacoity are many of them disciples of Satan. How then can respectable men get hold of them and make them over to the police? We know the guardians of students are now much more careful than before, are keeping them as far as possible now under discipline. The Universities and Government keep a sharp look-out now on students' lodging-houses; and the Press is protesting strongly against murders and dacoities of this nature. The people of the country generally are incessantly reprobating these dacoities. What more can they do?

The Heads of the Punjab and Bombay Governments seem not to be satisfied with the Hindu community, in spite of all these efforts on its part. And Anglo-Indian writers like those of the *Englishman* are incessantly fanning the flame of this dissatisfaction on their part. It is because English rule is exceedingly circumspect and restrained, that this flame of dissatisfaction, in spite of all this fanning, has not so far developed into a terrible conflagration. But considering the signs we are not sure that the conflagration will not be kindled yet. We do not think that the men who fire bombs and revolvers and commit dacoities now, act only from political motives. Dacoities now-a-days are largely forced on by hunger; a good many debauched youths given to drinking commit them for the sake of notoriety, impelled thereto by the necessities of luxury. Men who had not received any education, and who were either without guardians or had withdrawn from worldly life, did, in many cases, attain to some measure of pre-eminence in the first outburst of agitation. Because of that pre-eminence they learned *lathi-play*, and also how to create a sensation and to make some money for themselves. In the process their character went wrong, and they felt the need of money to satisfy the demands of the luxurious habits they had formed. Thus they have come to be dacoits, going about looting treasuries. And the police in searching for them are searching houses of ill-fame.

We write what we have inferred from looking at things; we do not know whether it will be acceptable to the *Englishman*. But we may say this, that it is not wholly without warrant. There is yet another thing. Governors and Lieutenant-Governors of Provinces may say anything they like to the foremost men in Hindu society, but how little has Government done to secure the help of the Hindu leaders? If I am to support you, you should accept some at least of my advice. This is the law of give and take. If the officials really desire the help of the Hindu leaders, instead of uselessly reproving them, let them be called into the Council chambers of Government and their advice taken. If their advice is taken, they will naturally co-operate with Government in suppressing the evil. And the subjects cannot of themselves go and offer their co-operation to Government, unless Government asks for it. You will not call us to you, accept our advice, trust us, even so much as afford us an opportunity of proving how we can secure your trust, and yet will reprove men whom we respect. This childishness is not becoming in an irresistible Power

like England in India. And that is why we cannot help using strong language in replying to this childishness.

Many can well understand that in these days of unrest the thunderbolts of the English ruling power are more than we can bear. We must lawfully try to ward this thunderbolt off our heads. Will that effort be enough? If not, we can only be patient with the patience which is the only resource of the poor.

DAILY HITAVADI,
Jan. 8th, 1910.

38. The *Daily Hitavadi* [Calcutta] of the 8th January writes that though the *Englishman* has taken to writing

Repression deprecated.

strongly again in favour of repression and the posting of forces of punitive police it should recognise that the root causes of the outbreak of crimes connected with bombs and dacoities should be removed if these crimes are to cease. It is undeniable that it is the duty of the rulers to repress criminals. But one feels bound to protest if, in the process, the innocent also are made to suffer indiscriminately. It is not prudent to set fire to a bedstead because one cannot sleep on it, so infested it is with vermin.

DAILY HITAVADI,
Jan. 10th, 1910.

39. The *Daily Hitavadi* [Calcutta] of the 10th January writes:—

A repressive policy deprecated.

The main purpose of a Government is the protection of the people. A Government ought to make it easy for the people to live happy and comfortable lives and to acquire wealth in the pursuits of peace. To repress the wrong-doer and protect the well-behaved sums up the duty of a ruler. In order that the influence of the wrong-doer in a State may not increase a ruler always keeps his influence in the State unimpaired. We admit that the rule of a State and a ruler's influence are parts of the attribute of a ruler. In this sense, the Bomb-cases, the trials before the Special Tribunals, the police inquiries and searches come under the heading of Ruling a State; while punitive police forces, Crimes Acts and deportations are indicative of the influence of a ruler. When there is unrest in the land, the ruler has to make use of both rule and influence. So we see nothing wrong in the conduct of the rulers.

But is there any unrest in this land? The reports which daily the English papers publish of bombs and dacoities in Bengal, of sedition and bombs in the Punjab, of murders, sedition and bombs in Bombay,—these reports people read every day—and they clearly suggest that there is a screw loose somewhere in the administrative machinery and there is no longer any good feeling between the rulers and the ruled. They who expected that the inauguration of the constitutional Reforms would appease the country and make dacoities, murders and bombs vanish from it, must be admitted to have been disappointed. On the other hand they who favour repression of the people indiscriminately, who seek to establish peace in the land by repression, are now greatly exultant. Articles are daily appearing in the Anglo-Indian papers in the sense that school boys should be repressed, the native press gagged, all political discussion banned, the new Councils withdrawn and in places where bombs explode or Europeans are murdered all the people should be punished indiscriminately.

The journal has been engaged in a detailed consideration of this question. We have discussed many of its statements on other occasions and need not refer to them now. We can however tell one thing to our English contemporaries. None of the boys who have been arrested for complicity in bomb or dacoity cases are students of *tols* or *chatuspathis* or even of the Sanskrit College. Out of schools where a religious training is imparted, where Sanskrit and the Puranas are studied, boys with Satanic dispositions cannot possibly be turned. An education which is radically atheistic, which is confined to reading and writing and teaches nothing of morals is undoubtedly bound to produce such results. We remember Sir A. Mackenzie saying on the occasion of an inspection of the Bhagalpore Tej Narain Jubilee College that private colleges like that should be denominational. This advice of his neither Government nor the public accepted. Now, however, we are reaping the fruits of that neglect—the student community has wholly gone wrong. Many of them are neither Hindus nor Musalmans nor Christians. They only care for luxury, are always eager to imitate European ways and to enter into rivalry with the English. It is because the demoniac principles of European anarchists do not suit the

Hindu constitution that it has been possible for the sinister figure of the bomb-thrower to manifest itself among the Indian student community.

There are now two ways open to Government. Through repression it can root out the unruly boys and change the system of education. Or it may take these luxury-loving, anglicised, atheistic youths under their own wing, give them opportunities of rivalling genuine Europeans and so make them verily their own. We however think our officials are wanting in the calmness and gravity necessary for capturing our anglicised youths in this fashion. Were they not, they would long ago have accepted this suggestion. Indeed the tone of the writings in the Anglo-Indian papers like the *Englishman* suggests that the present-day officials will make no attempt whatever to win over the people who hate them by conciliatory means. So it follows that an attempt will be made to control the country by methods of repression. Indeed attempts have already begun in that direction. What the upshot of it will be is more than we can tell. But it is undoubted that the work of Government will become more difficult and critical.

Although the times are very bad, we must speak out. The sword of official punishment is always hanging over our heads, we write with one foot in the jail so to speak, nevertheless if we conceal the truth in these dire days, we shall be committing a sin. That is why in protesting against repression we have got to speak out. No Indian race is attached to the English in the way in which the Rajputs were devoted to the Moghuls. The diverse Indian peoples follow the English for the sake of interest money and honour. They yield up their live heads as offerings in the service of the English because they draw pay from them or are under the protection of England's irresistible rule or because they take pleasure in fighting, or because they feel grateful to those whose salt they eat. Indians do not serve or worship the English in the way in which they served and worshipped the Mogul Emperors whom they held to be Lords of Delhi and Lords of the world. This is a point which we as well as English statesmen understand. We did not give outspoken utterance to it, though we were aware of it but all the writers in the *Englishman* from Britannicus to Stevens proclaim this truth repeatedly. It follows, therefore, if this supposition is correct, that repression will not win the attachment of the people here to the English. An attachment forced for the sake of life and honour is not to be valued highly—it may be bought and sold by anybody. Thus it appears that it will not be good sense on the part of English officials to inaugurate a repression heedless of guilt and innocence on the strength of this valueless attachment. The innocent man who is now indifferent will, when oppressed, certainly come to be a strong hater of Government. As hatred of Government is infectious so are also good feeling and love. If hatred of Government comes to be an infection spread by bad rule, loyalty also can come to be an infection which may be spread by good Government. We pray the rulers to take steps to prevent hatred of Government from becoming infectious all over the land. The danger of such an infection is great both to rulers and ruled. Of course, the weaker party will certainly go to the wall, while the stronger may possibly pull through.

Sir Edward Baker knows Bengal and the Bengalis. No other official can possibly know on what lines this country is to be governed if peace is to be restored. We can therefore make a suggestion to him. The co-operation of the educated leaders of the community is necessary for the suppression of unrest. Very good. Will the officials be doing their duty if in this connection they simply make speeches and abuse the Hindu leaders? We hold that this is not enough—that it is rather intensifying hatred of Government among the people. What we say is that His Honour should summon to him the English and Indian editors, leaders like Surendra Nath and the leading zemindars, speak to them frankly and learn from each his inmost feelings. Let them all resolve on what should be done and each should then take charge of a section of the appointed work and be responsible therefor to His Honour. This will stop the *Englishman* and its like from abusing needlessly the people here and the Indian papers from giving vent to seditious ideas. It will further keep His Honour abreast of things he should know regarding the country and society. Unless officials give us an opportunity of proving ourselves trustworthy how can we act the part of such? Again, if the Anglo-Indian papers abuse us, slowly our

minds will come to be turned against everything English. We can emphatically assert that the people of the country are not unwilling to co-operate with Government. Any European, be he ruler or editor or official, who unprovokedly abuses the people of this country, is sure to be abused in return. This process of mutual abuse will destroy good-feeling between rulers and the ruled, and sow the seeds of sedition in the minds of the people of the land. Let the officials afford the people an opportunity of coming direct into contact with the Government, and the people also should take steps to carry out the just requests of Government.

BANGAVASI,
Jan 1st, 1910.

40. The *Bangavasi* [Calcutta] of the 1st January writes:—

Money, money, money, Ah money! What is money? Perish religion, perish rectitude of conduct, perish family honor, perish respectability—money must be made by any means whatever.” This is one idea. The other one is—“The English must be beaten and expelled—they are our deadly enemies and are bringing us to ruin.” With the gradual spread of English education, the tendency indicated by the above two ideas is gradually getting stronger. And that is only natural. It is the inevitable result of the bad English or European education. In our days of childhood we read a story in English of the kite, which tugged and pulled at the string by which it was held, imagining that but for this thread it could fly higher up in the sky. At last the string broke, whereupon the kite after swaying a bit fell down to the ground. A good many people in this country do not understand now that what little we can make a show of at present is dependent on its connection with the English. Were that connection to snap suddenly our predicament would be one which probably none is now thinking of. Almost all English-educated and Anglicised Indians are now mad and indulging in unrestrained pranks. From the school-boy to the Babu who drives his motor-car, almost nobody pauses to reflect that what money, wealth and prosperity any of them may have acquired, or any of them hopes of acquiring he has done and he does all on the strength of the English connection. There is absolutely no attention paid to thoughts of salvation—how many realise now that if, to the complete exclusion of religion, money alone constantly occupies our thoughts, and desire is encouraged and developed, naught but absolute ruin can face us? And how few are trying to explain this to the public?

Dr. P. C. Ray's article also is in this strain. Not only is there not any the slightest mention in it of salvation—in various ways and in language steeped in sarcasm is this one idea inculcated upon Hindus: Abandon your religion and orthodox observances, sacrifice your caste, kick away what little of happiness and peace and ease is still left to you, and make a rush towards the light of the wisdom and genius of the 20th century. What does this mean? In plain language it means: “Show no respect to the Vedas, forget the Smritis, do not waste even an instant in discussing the Darsanas, let all from the Brahmin to the Chandala make a plunge into the sea of European science, casting religion and every other work aside, and betake themselves wholly and solely to the industrial arts.” We ask why this subserviency to industrial science is being counselled. What good does industrial science do, save bringing in money? Does it lead to the attainment of paradise, does it conduce to happiness and prosperity in the next life? It does not. Granting that it does bring in wealth, why is wealth necessary? Wealth is necessary first to expel the English and secondly to attain to equality with the Chinese or Japs. Save these wealth can do nothing else.

Lest we should be suspected of unjustly reproaching Dr. P. C. Ray on a fanciful representation of his statements, we shall repeat his own language of sorrow. Dr. Ray says that it behoves us deliberately to sacrifice the caste system, the *smritis* and the various good social rules, because of which India at one time enjoyed happiness and peace in the fullest measure, and still to some extent enjoys them, that we are deliberately to part with that peace and happiness, and forgetting the precious instructions of our treasured *shastras* to devote ourselves irrespective of caste to cultivating industrial science. And why should we do? Why, to free ourselves from servitude to the ambitious, selfish and aggrandising foreigner. We have not been surprised at the

preferring of this advice by Dr. Ray. For he never received a good training, and has rather received enough of bad training. But if we have not been surprised, we are sorry at the sight of men who are above want and who have a high place in society talking recklessly like this of acquiring money and expelling the English.

If these Babus are eager to expel the English, they are at the same time more eager to cling to anglicised ways. The more a man is of a patriot—what out of charity to poor Bengali is described as *swadeshi*—the more is he a counterfeit Englishman or European—the more is his soul full of alloy. Our *swadeshi* friend discards *dhoti* and *chadar* as soon as he finds an opportunity of putting on hat and coat. And if the *dhoti* and *chadar* have perforce to be put on, a guernsey, a waist-coat, a coat and, if means allow, a collar and a tie must accompany them. The Brahmin, though he claims to be *swadeshi*, drops his *sikha* (tuft of hair), parts with his sacred thread, and he likes no food which is not cooked by a mehtar or Musalman. When we talk of a learned man now-a-days, we mean one who may or may not know anything; but who at any rate knows nothing of the religion and observances of his ancestors, and who will not be taught anything of them either. Bravo to *swadeshim*!

A Bombay youth has shot the Collector of Nasik dead: he is said to be a Brahmin. The telegraph says that after arrest he said: "I have done my duty." What *shastra* is it which teaches that it is the duty of a Brahmin to murder, be it Europeans or be it cats and dogs? How can it be the duty of Brahmins to commit murders, when it is held a sin for them even to cut down a tender plant? But Europeans know nothing of our *shastras*, and do not understand our caste system; and cannot realise what is incumbent on, and what is prohibited to, any one of us. Hence we find the following in an Anglo-Indian paper:—

"Brahminism in its most hideous form is for the moment unmasked. Its demon has got its unholy sacrifice. Its lust for cruelty is momentarily appeased * * * There can be no longer tolerated this Brahmanical fanaticism which throughout ages has been the negation of all the most helpful and fruitful ideals inspiring mankind, and which now in seeking to survive by murder and terrorism has placed itself beyond the pale of protection or pity. It has never been anything but a curse to this land—world-wide old oppression of man over fellow-man—which is perhaps the greatest scandal in human history, and the time has come when it must be taken up the roots."

We shall not translate this extract. Briefly it means that the terrible demon of Brahminism is now unmasked. Its thirst for blood has now been appeased. Brahminism has been the eternal enemy of all that is helpful to mankind. Brahminism must be plucked up by the roots from the soil of this country—else there is no safety.

This Anglo-Indian is terribly angry, and he is ignorant of things Brahmin to boot. So it is not strange that in his anger he will indulge in abuse. But Dr. P. C. Ray also says the same thing, as do all men who hate the English but are captivated by Anglicism. This abuse of Brahmanism occurs in Dr. P. C. Ray's book also—the Babus also incessantly talk in the same strain. These men wish to rush about under Charvak's (the founder of the atheistic philosophy) flag, untroubled by the rules and prohibitions of the *shastras*, they want to unfurl the triumphant flag of "freedom of thought."

Dr. P. C. Ray's "Bengali brains and their misuse."

41. The *Daily Hitavadi* [Calcutta] of the 31st December writes:—

Our dear friend, Dr. P. C. Roy, contributed an article a short while ago to a monthly on "The Bengali brain and its misuse" full of strong abuse of the Brahman caste. As the writer was a Kayastha by caste and as the magazine in question also may be said to be Kayastha by caste or of no caste, we did not think any reply to the article was called for. The writer was not only a Kayastha—he had lived long in England and on his return here had not made himself acquainted with the society and religious discipline here—he was in fact living within a shell of anglicisation which he had made for himself. So his abuse missed its mark so far as we are concerned.

The present writer, as a Brahmin, is not without the Brahmanic pride, a pride which in consideration of the times and circumstances, he has succeeded

DAILY HITAVADI,
Dec. 31st 1909.

in veiling under indifference and neglect. Hence he is not upset by any body's abuse. The caste system and Brahmanic predominance have since the days of the Mussalman Emperors, been subjected to various sorts of oppression and contradiction. But they were not destroyed by the oppression of Aurangzeb, and will survive the present conflict with Western civilisation. And so we feel compelled to remark that the stroke of the pen of the pedagogue will not abolish them either. We cannot help thinking that if the people of this country could easily give up Musalman ways and modes to which they had been used for hundreds of years, they can give up this anglicism and also with similar facility. The devotee Suradas once wrote that his black rug did not take on any other colour. The Indian caste system like Suradas's black rug has always been of the same one colour, no foreign colour can be permanently put on it. It is because we are confident of this that we laughed Dr. Ray's nonsensical article to scorn.

But we see that this spirit of happy indifference is not equally awake in the hearts of all. The respected Indranath Banerjee is tearing this nonsensical article into shreds, just as he would peel off the successive coats of an onion. Mr. Banerjee is himself an English-educated man. English education, civilisation and ideas are bone of his bone, and flesh of his flesh. Although he may pose as a Hindu and try to make himself out to be an orthodox Brahmin, his anglicism has not left him. The effects of a life-long endeavour do not leave one in mortal life; perhaps they survive in an attenuated form even in subsequent births. Be that as it may be, in spite of his age and experience, and learning and intelligence, Babu Indranath has now set himself in antagonism to Dr. P. C. Ray. It does not appear that Indranath Babu is in any way offending less against good taste, and that wilfully than Dr. Ray has in his article. There is something contagious in an evil example. That is why the same lack of restraint which Dr. Ray has shown, because of the immaturity of his years, his aged antagonist also is showing in reviewing the original article. Hence it is that we say that Indranath Babu has begun to pare off the coats of an onion.

We shall explain why we use such strong language. In his second article, Mr. Banerjee has said a very bad thing. He says:—

“Yet another idea: the English must be beaten and driven out; they are our worst enemies and are ruining us.”

Mr. Banerjee has added to the bulk of his second article, simply by ringing the changes upon this one statement. We are bound to say that he is mistaken and has said a wrong thing. The English-educated Indian, captivated by the good points of European civilisation, never in his dreams thinks of expelling the English from India. Can men to whom Englishmen are exemplars in life, who proclaim themselves learned only on the strength of their English education, who follow the English as shadows in every act of their daily life, and who are abject slaves of Englishmen,—can such men conceive the idea of expelling the English? It is not logical to argue on an assumption which is not possible at all. Mr. Banerjee leaving the wide highway of logic, has betaken himself to a trick. If, however, he demands an explanation of the presence of bombs, revolvers, political dacoities, murders and sedition, the answer is the English do not admit English-educated men into their fold; do not admit men who are Europeans in everything save in the colour of their skin into the circle of the ruling race. That is why, out of a feeling of offended self-love, the demoniac deeds of Europe are being perpetrated here. Extremism and Anarchism are things imported from Europe. Had the English been as liberal as the Mussalmans, and could admit Hindus who had lost caste into their fold, probably things would not come to this pass. A little consideration will show Mr. Banerjee himself that we English-educated can none of us be genuine haters of the English; we are like fish in the sea of English rule. If, however, we abuse the English from time to time, we do so only from a feeling of offended self-love, of affection. So long it British rule endures so long will geniuses like Dr. P. C. Ray be honoured. For it is British rule which has made the advent of a scientist like Dr. P. C. Roy possible. This little thing Mr. Banerjee understands as well as we and Dr. Ray do—only he feigns ignorance, having got the opportunity to do so.

Mr. Banerjee has said another thing:—

Money, money, money. Ah money! what a thing is money! Let religion and orthodoxy and family honour and respectability perish if only money can be acquired.

Certainly so. Certainly it is money, money, money which is wanted. How can people live without money in this country where three-fourths of the people do not get a full meal every day? Again, money is certainly needed in a country where now the Brahmanic dignity and piety are clogged by the possession of money, we know that money is a thing which men acquire and which does not build up a man's inner self, and that is why Dr. Roy has advised the cultivation of manhood such as is sufficient to enable him to earn money. The four paths in life are religion, wealth, desire and salvation. Unless satisfaction is gained in the first three why will people look for the fourth? Mr. Banerjee is nearing the end of his days, so it will not be wrong or incongruous for him to think of salvation now. But why should others not in his position do the same? If again, Mr. Banerjee asks us to be pious and practise righteousness and religion, one may retort "We shall not accept your religion or standard of the right. We shall accept that *dharma* by means of which we can become a famous *vakil* like you and earn money. If practising law does not impair the Brahmanic dignity, why will trade and industrial pursuits do that? None of these constitutes the proper duty for a Brahman according to the *Shastras*. Caste distinctions do not depend now-a-days on differences of castes or of *vrithi* (profession). They manifest themselves now only in the arrogance and pride of each caste as against the rest and in the rules for marriage. Every body is now crying for money and can this cry be silenced by the application of the morphia of *Moksha* (salvation)? Why will people desire salvation? If money gives greater happiness than salvation people will stake their all on seeking money. Why will men listen if Mr. Banerjee says things against this natural desire of men? He has capacity and he can therefore abuse us as much as he pleases. We can be indifferent to that but we shall feel bound to protest if he takes to abusing the English educated community. In that case, we must remind him that he is one of that community and is a pioneer to ourselves. Let him not try to bring ruin on his own community.

42. The *Nayak* [Calcutta] of the 9th January takes the *Englishman* to task for its unsavoury remarks on Sir Edward Baker's speech. The *Englishman's* criticism of Sir Edward Baker's speech. Baker's speech in the Bengal Legislative Council, and accuses it of having been mainly instrumental in creating discontent, unrest and sedition in this country. Englishmen were at first looked upon as gods here. It was the Ilbert Bill agitation engineered by the *Englishman* which disclosed the fact that there were bad men among them. It was the *Englishman's* venomous writings during this agitation that created the National Congress. Next came Lord Curzon who by partitioning Bengal altogether dispelled from the minds of Indians the idea of the almost god-like nobility of the English character. Finally came the *Englishman* again to induce the Government to pass a number of repressive measures which have had the effect of driving sedition underground as was predicted by Dr. Rash Behari Ghosh and Mr. Gokhale. The suppression of *akhras* for physical exercise has had the effect of substituting bombs and guns for *lathis* in the hands of a certain class of young men. What does the *Englishman* want? Does it want to extirpate the Hindu race? But the Hindu race is not to be extirpated. Taking advantage of the disturbance caused by the Nasik murder the *Englishman* has said:—

"Modern sentiment is against personal chastisement; but if the Christian sentiment of Britain endured the whipping of British garroters in the sixties and proved their common sense by the swift suppression of the garrotte, which forthwith disappeared from British city streets, worse remedies may be imagined than a public whipping as a prelude to transportation with hard labour alike for the cowardly conspirator who inspires, and the infatuated person who commits a political atrocity."

If only this devil of the *Englishman* is suppressed peace will return to the country.

NAYAK,
Jan. 9th, 1910.

DAILY HITAVADI,
Jan. 11th, 1910.

43. After explaining how Regulation III of 1818 was meant to apply to subjects of Native territory who used the hospitality of British territory to plot against the Indian Princes and thereby interrupt cordial relations between the British and those princes, the *Daily Hitavadi* [Calcutta] of the 11th January recalls how this Regulation was sometime ago applied to certain British subjects in Bombay and subsequently in Bengal and then goes on thus:—

An Anglo-Indian paper has lately said that 24 other men from Bengal, the Punjab and Bombay, will soon be deported afresh. Arabinda Ghosh and nine others will be from Bengal, and four will be from the Punjab and ten will be from Bombay.

We also hear that the nine Bengali Deportees were to have been released before March next; but Providence has turned against them; the Viceroy was sought to be bombed at Ahmedabad, Mr. Jackson was murdered at Nasik and dacoities have increased in Bengal. Hence not only will these not be released now, but their numbers will be added to. There are not wanting men to fan the flame of this desire on the part of Government. It has been stated that the *Dundubhi* ceremony has begun to be performed in Bombay—so, conflict with the English is inevitable. The *Englishman* again says that the worship of the *Kali*, sacred to dacoits in Bengal, has begun—so a recrudescence of dacoities is certain here. We do not understand what a *Dundubhi* ceremony is. A *Dundubhi* is a kind of musical instrument—does it mean then worship of the goddess of war? We do not know of the existence of a particular *Kali* for dacoits in Bengal or anywhere else, but our English contemporaries do.

We shall not protest against anything Government may do. As they will sow, so shall they reap. If we say anything officiously, its tone will undergo a transformation during its passage through the hands of the official Translator, so that the Crown Law officers will find it seditious and a case will ultimately be instituted against us. When Government wishes to do a thing, that wish is sure to be carried out. We can not say that what we say the intelligent men on the Government side do not know or understand. If then repression is still exercised it must be inferred that there is something in the matter yet to be revealed. However that may be, it is best for us to keep quiet, selfishly careful for the protection of what is our own. But even this is not practicable, for when the foremost of our educated men, the cream of the country, are being deported and imprisoned in this way, it must be held that both what is each individual's own and what is not his own are about to be lost. So one has to speak. Can you say that the deported men are being made loyal to England outright by being deported? Love cannot be acquired by force. Men without backbone and manhood may grovel in the dust at the sight of a frown on the brow; but men who know themselves innocent, who have a faith, a religion, a future life to think of, cannot be made to love by means of force. An innocent man never punished in life loses the unpleasant consciousness thereof. Does not Government understand this?

We believe that if oppression is increased, the unrest in the land also will increase. Has the rule of the past two years abated the unrest in the land? The unrest and alarm in the minds of the people are increasing, and many are coming to lose faith in the system of rule. Those, however, who are mischievous and evilly-disposed are playing high pranks, taking advantage of this opportunity. There is indeed an outcry being made about Babu-dacoits, boy-dacoits and political dacoits, and yet constables and debauchees are being found among those caught as Babu-dacoits. In order to seize dacoits houses of women of ill-fame are being searched and detectives posted in quarters of the town inhabited by these women. Admitting that you are all all-knowing and truthful, can you explain these things? It is because you cannot that we have to say all these things.

DAILY HITAVADI,
Jan. 7th, 1910.

44. The *Daily Hitavadi* [Calcutta] of the 7th January severely censures Babu Bhupendra Nath Basu for having accepted a seat on the Bengal Legislative Council. This action of his has laid him open to the charge of

Babu Bhupendra Nath Basu as a member of the Legislative Council.

selfishness and insincerity. Babu Bhupendra Nath has surely his reasons for going to the Council, but so has the greatest scoundrel in the world for his conduct. A plain attorney, Babu Bhupendra Nath joined the Congress, became a Commissioner of the Calcutta Municipality, and was one of the historical twenty-eight who resigned during the agitation on the Calcutta Municipal Bill. Then, during the anti-partition agitation, he bloomed out as a great *swadeshiwalla*, joining the boycott celebration with uncovered feet and preaching the boycott of British goods in unmeasured language. During this political agitation in Bengal in which he thus took a leading part, he grew two faces; one face pouring words sweet as nectar in favour of the Government, and another giving vent to bitter political sentiments. He lost all sense of delicacy. Bravo, Bhupendra Nath, may you live long! You have worked an impossibility by giving a nice polish to your mind and conscience. You have done what Surendra Nath cannot think of doing, Ambica Charan cannot dream of doing, and Rai Bahadur Narendra Nath cannot dare to do. You have become a "double" Hon'ble. Well may you be envied. Well may Rai Bahadur Narendra Nath grieve for the prize that has been adroitly snatched by you from his hands. The *Pioneer* weeps on the incident, because Sir Edward Baker has taken you into the rank of political aristocracy, setting all considerations of nationality and religion at naught. The *Pioneer* weeps, because any public man in India will henceforward be able to enter into this rank by sacrificing his political creed. As for the *Englishman*, it roars like a hyena because it is not in its nature to weep. Sir Edward Baker has thus wounded the feelings of a thousand birds with one stone. Not the most wicked boy in Bengal is capable of throwing a stone so effectively.

Joking apart, continues the writer, it grieves us to see Babu Bhupendra Nath accepting an unexpected place of honour by cutting himself off from men who have fashioned his political career, and from the cult which has secured for him his high position in the country. Bhupendra Babu is rumoured to have said that in the Council he will be able to do great service to his country and his countrymen. But just as a man attacked with small-pox cannot be cured by a treatment of cholera, so the country, covered as it is by poisonous sores, cannot be benefited by any soothing balsam that Babu Bhupendra Nath may apply on.

When a nation's tendencies are being formed, when a new life is beating in the pulse of the social body, there ought to be no compact between sentiment and utility. One should not play at hide-and-seek with a nation that has to be raised. Babu Bhupendra Nath has not, consequently, done well by accepting a seat on the Council. He has lowered the head of his party, he has shattered the pride of the educated community in Bengal, he has laid the axe at the root of party. We would not have said all this had he not been a co-adjutor of Babu Surendranath in the field of politics.

45. The *Daily Hitavadi* [Calcutta] of the 9th January publishes an article which is evidently a continuation of the foregoing paragraph, and says that it is because Babu Bhupendranath has taken a leading part in all political agitations in the country for the

Babu Bhupendra Nath Basu as a member of the Legislative Council.

last twenty years that it is compelled to write against his acceptance of the Government's offer. Incongruity between words and deeds in such a man is sure to call forth public criticism and censure. Babu Bhupendranath has not only injured himself, but has injured the whole country also. English education and civilisation have given us the taste of a new sentiment and we are trying to make this sentiment permanent in our constitution. Moreover, Government has, with the object of knowing the mind of the people in the interest of the administration, given us the privilege of saying our say, of discussing its acts and policy. The mission of our lives is to exert ourselves in enabling us to stand on our own legs, in ennobling our hearts and gratifying our minds with a taste of partial autonomy and in sustaining our arts and industries with the help of this new sentiment and new privilege. This mission requires self-control, a disregard for official honours. If honour bestowed by the people can bring with it honour from the rulers, good; if not, one must remain satisfied with the honour that the poor people can bestow. As for the expansion of the Legislative Councils, it is the fruit of the last twenty

DAILY HITAVADI,
Jan. 9th, 1910.

years' agitation. The history of this agitation was ably and fully told by Babu Surendranath Banerji in the last Session of the Congress. Babu Bhupendra-nath is conversant with every phase of political life in this country. Consequently, he knows perfectly well that by accepting the Government's nomination he has completely spoilt the case of the educated community against the Reform Scheme, made the protest of the Congress lose all its value and destroyed the seriousness of the anti-partition agitation. Was it not this Bhupendra Nath who at the time of the partition of Bengal, declared that so long as the partition would not be annulled no popular leader in United Bengal will sit on the Legislative Council. On questions of social reform also Babu Bhupendra-Nath's conduct is characterised by inconsistency between words and deeds. He professes to be in favour of abolishing caste, but, in practice, he has always stuck to caste prejudices in marriages, and other social functions in his family. If Babu Bhupendra Nath's professions as regards social, religious or political reform have been used only as stepping-stones to a high place in the esteem of the Government, then let his name be wiped out of the memory of the people of this country.

BASUMATI,
Jan. 8th, 1910.

46. Referring to the comment of the *Empire* in the words of Tennyson, slightly altered, on the constitution of the reformed Legislative Councils,—

“Moslems to the right of them,
Moslems to the left of them,
Moslems behind them,
Volleyed and thundered !”

the *Basumati* Calcutta] of the 8th January writes :—

The jokes of our green contemporary have this time hit their mark and the authorities will doubtless keenly feel the sting. As the Musalmans are doing full justice to the rights given them by the English rulers, the Legislative Councils have been turned into a veritable “Gazi Saheb's méla.”

BHARAT MITRA,
Jan. 8th, 1910.

47. The *Bharat Mitra* [Calcutta] of the 8th January writes:—

The educated community and the Reform. Mysterious are the ways of statesmanship. It embraces a person at one moment and, after trampling him under foot at the next, tries to soothe his wounded heart with sweet words. The simple straightforward Indians are unable to understand it. It was not in existence in the Hindu period and it did not appear in its full bloom during the Muhammadan rule. But living so long under the English rule in the company of English statesmen and learning the lessons taught by them the Indians have not yet been able to grasp its full significance.

The presidential speech at the last Lahore Congress shows the disappointment created by Lord Morley's Reform Scheme. The educated community is reluctant to find fault with Lord Morley, the advocate of education and the blameless ideal for the people. It is the impression of the educated Indians that the cup of milk proposed to be offered by Lord Morley has been vitiated by the Government of India throwing the cow's urine into it in the form of the regulations; but Lord Morley is to blame all the same because of his giving his sanction to them. It must however be well understood that the philosopher Morley and Lord Morley, the Secretary of State, are no one and the same person.

If the educated community of India instead of bewailing the futility of the Reform Scheme seriously takes into consideration its consequences, it may bring contentment to its leaders. If it carefully considers the history of politics, it may be confirmed in its past experience that what has been obtained by begging can not be as palatable as that which has been obtained by dint of one's own labour. The Reform Scheme should be a great object lesson for the Indians as regards the present policy of Government. It tells us in a most impressive fashion to be up and doing and take to the right path. To weep and wail, to cry and howl, and to grind ones teeth are the work not of men but of women only; besides, all these stand in the way of, action. We, therefore, say, let it be, take a warning from what has been and do the right thing.

We wanted alms and we have got them. If they are not good, we as beggars have no right to complain. Let the wealthy and the Mussalmans who have got shelter on the lap of the officials in place of the educated community enjoy the warmth of the same. Do not envy that enjoyment; a day will certainly come when these pets will be reduced to the condition in which the educated community finds itself to-day. These pets then being as disappointed as the present educated community, will run to support the latter. Ability, expert knowledge and capacity alone will triumph. Let us worship the ability to which the whole world has to submit—ability to which the world with its wealth and power is offered as a sacrifice. Try your head and heart to obtain that ability, and the officials whose protection you seek to-day will by themselves be anxious to take you into their protection.

What is that ability? It is that for the attainment of which a section of the educated community girded up its loins, and in going to make which the ideal of the Congress this body callapsed. In a few words it is the consciousness that I am a human being, I am strong, I am not a brute, I am independent, I am not a slave, and I am not incapable. This mystical incantation will have to be meditated upon and secretly recited.

When I am conscious that human blood runs through every vein of my body, it will not be possible for me to do a slave's work. Similarly consciousness of my being independent will make me incapable of doing the duties of a slave. To live under another's rule is not slavery; but when the ruler does any thing which is unjust submission to it will be slavery. If the fear of torture or of being deprived of my wealth makes me submit to lies and unjust doings, I become a slave. An independent subject is one who while living under the rule of a King, maintains his national faith and dignity, and sticks to truth and righteous conduct.

Consciousness of my being capable will make nothing impossible for me that can be done by any other man. Let those gather and show brute force who vainly pride in their being rulers. The Indians should never covet it. The aim of the Indians should be to keep up their existence in the struggle which they have at present with the various foreign nations in the field of trade and industries, and defeat in which has been the cause of famine, poverty, disease, weakness and loss of religion.

Our national ability lies in our acquiring this threefold consciousness. The endeavour of the Congress to create this consciousness in every individual has been the cause of its collapse, owing to some of its officers not having consented to such a course.

48. The *Dharma* [Calcutta] of the 3rd January writes that though the Bengal Moderate Leaders attended the Lahore Convention, the Punjab public did not want it and it was only Lala Harkissen Lal who was insistent. The Convention came into being in defiance of public opinion and it has met with its reward. Only 300 delegates attended from all India and the visitors also were so few that half of the Bradlaugh Hall, which is not by any means a big place, was not quite half-full. The officiating priests in this empty temple after appeasing the goddess of British royalty with various hymns and praises and presenting her with various requests ended by reproving her mildly for not sufficiently favouring her devotees. Thus was their Aryan origin glorified. This assembly arrogates to itself the name of a National Congress, but what National Congress ever witnessed such a ridiculous exhibition by so few delegates in a half empty *pandal*? To think of an assembly which the nation declines to attend calling itself National!

Continuing, the paper writes, that the Convention by seeking to work against the spirit of the times is only bringing destruction on itself. It should take note of changes occurring around it and not shut its eyes to the truth if it is to survive.

49. The *Hitvarta* [Calcutta] of the 6th January is opposed to join the devil dance of a so-called assembly which, it says, goes by the name of the Congress, and so long as the true National Congress does not revive it will continue to oppose it.

DHARMA.
Jan. 3rd 1910.

HITVARTA.
Jan. 6th, 1910.

The paper characterises the speech of the Chairman of the Reception Committee as that of a Captain of a wrecked and sinking ship which is on fire.

DAILY HITAVADI,
Jan. 11th, 1910.

50. The *Daily Hitavadi* [Calcutta] of the 11th January cordially endorses

Lord Curzon and the unrest.

Mr. T. Ramsay Macdonald's recent speech fastening on Lord Curzon the major share of the responsibility for the present Indian unrest. His Lordship's arrogance, lack of foresight and indifference to public opinion are now admitted by all, but the officials imbued with false notions of prestige will not undo the wrongs done by him and thereby strengthen the hands of the moderate leaders of public opinion. Until they show genuine liberalism and straightforwardness the unrest will not be appeased.

BHARAT MITRA,
Jan. 5th, 1910.

51. Lord Morley allowed Lord Curzon's partition of Bengal to stand; he

Lord Morley blamed by Lord Curzon.

has now to pay for it, says the *Bharat Mitra* [Calcutta] of the 5th January, since he has to suffer the scolding of Lord Curzon for the Reforms by which Lord Morley meant to bring peace to the aggrieved heart of the Indians. Lord Curzon's blowing his own trumpet becomes him alone. The country is burning under the fire lit by his Lordship, and now he is singing his own praises in order to show his innocence.

BASUMATI,
Jan. 8th, 1910.

52. The *Basumati* [Calcutta] of the 8th January takes Lord Curzon

Lord Curzon and his rule in India.

to task for his Lordship's recent action in taking credit to himself for his rule, and trying to bring the Minto-Morley regime into discredit. The paper reminds his Lordship that self-government existed in the germ in the past ages in the village panchayets, and that the first manifestations of discontent in the land showed themselves in the closing days of Lord Curzon's rule.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Jan. 6th, 1910.

53. Referring to Lord Curzon's speech at Bath, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 6th

Lord Curzon's speech at Bath.

January writes:—

We are not at all surprised to read the report of Lord Curzon's speech. The light in which he is looked upon by the Indians is not unknown to any one. His actions were protested against by lakhs of people in thousands of meetings. When he was here, he himself felt most part of the heat of the terrible fire of unrest which he created in the hearts of the people by launching his scheme of the Partition of Bengal.

Lord Curzon has himself fled to a respectable distance after igniting the forest, and has now been trying to accuse others for the advent of the wild animals from that forest. Everyone knows that the Partition of Bengal is the cause of greatly agitating the minds of the people of this country; but in order to throw all blame upon the shoulders of Lords Morley and Minto, he has now been indulging in irrelevant talk. Lord Curzon has been glorifying himself for ruling India for seven years, but we do not find any glory for him. The people of this country and the British Government as well would have better prospered if he had to leave this country within the first three years of his rule, for in that case Lords Morley and Minto would not have to feel so much difficulty in repairing the evils wrought by him. Their Lordships have now to try hard to blow away the putrid smell created by him in this country.

Lord Curzon has shamelessly been finding fault with Lords Morley and Minto, but Lord Morley did not find so much fault with him. Though Lord Morley knew that Lord Curzon's action in partitioning Bengal was the principal cause of the present unrest in India, yet in order to maintain his prestige the measure was not reversed. But Lord Curzon is such an ungrateful man that he does not feel any hesitation in finding fault with and using harsh words towards such a benefactor. This time even the Anglo-Indian newspapers of India have lost all respect for Lord Curzon after reading his speech. The *Indian Daily News* and the *Statesman* of Calcutta have criticised the speech adversely. Though the latter newspaper always applauds the actions of the Government, yet it strongly protested against this speech of Lord Curzon which is full of falsehood and self-approbation. After

reading his speech, the people of this country are greeting Lord Curzon with a loud cry of ridicule.

54. The *Hindusthan* [Calcutta] of the 8th January characterises Lord Curzon's speech at Bath as the barking of a notorious, loose-tongued, insolent, haughty, conceited, short-sighted, fickle-minded and foul-mouthed ex-Viceroy. He said, "Lord Morley has introduced great changes in India which many of the best judges thought were profoundly unsuited to the East." Everyone who is acquainted with the history of ancient India knows that the representative form of Government first originated in this country, and that all the world outside was steeped in darkness when villages in India used to be governed by representative bodies. The village panchayet system still exists in India.

HINDUSTHAN,
Jan. 8th, 1910.

As regards the question of self-government, Lord Morley has given nothing of the kind to the Indians. The real authority remains with the Executive Government as before. His Lordship has only provided for a larger number of elected members in the Legislative Councils and a greater freedom of discussion in it under all sorts of restrictions. These are "the great changes" referred to by Lord Curzon, changes which have been made altogether worthless by the bureaucracy in India. Referring to Lord Morley's conciliatory measures, Lord Curzon said that the Government ought to be "firm, courageous and strong," instead of conciliatory. Quite true. But this firmness should be firmness in adhering to truth and abhorring falsehood; this courage should be courage in directing the power of sovereignty in the path of justice, and this strength should be strength in directing the power of sovereignty to beneficial ends.

55. Commenting on the statement of Lord Curzon that foreign articles should be heavily taxed in order to stop their import, the *Bir Bharat* [Calcutta] of the 9th January asks His Lordship to say if it would not be hauled up for making a similar statement with a view to stop the import of foreign articles into this country. Strange times are these that a statement which is proper when coming from the mouth of an Englishman should be considered bad when made by an Indian.

BIR BHARAT,
Jan. 9th, 1910.

56. Referring to Reuter's message of the 27th ultimo, reporting the disturbance created at a Nationalist meeting in one of the towns of England, the *Hitvarta* [Calcutta] of the 6th January remarks:—This is an illustration of how peace-loving the people of England are. If a similar incident had occurred in India, the white journals would have preached us many a long sermon and pointed to it as an evidence of our unfitness for obtaining independence. Of course, many stupid persons, (literally, the conveyance of Mahadev or bulls) would have solemnly said ditto to them (the white journals), and there would have been a shower of *lathi*-blows from the Gurkhas to boot. But these incidents are not put forward in England or any other civilized country in support of reducing the peoples' rights.

HITVARTA,
Jan. 6th, 1910.

57. Referring to the presence of some Musalman preachers in Calcutta, the *Hindi Bangavasi* [Calcutta] of the 10th January writes:—

HINDI BANGAVASI,
Jan. 10th, 1910.

Suspicion of a fresh fear from Musalmans. No one can understand the object of their advent, for they have acquired the habit of saying things which are irrelevant. They preach loyalty. Their advice is meant only for Musalmans. But when the Government has already declared the Musalmans to be loyal, and when we see them doing (literally, meddling with; nothing except blowing the trumpet of their loyalty), what is the meaning of giving advice of loyalty to them? Has any fresh cause of fear sprung up from the Musalmans?

58. The *Nayak* [Calcutta] of the 7th January writes:—

NAYAK,
Jan. 7th, 1910.

Damage suits against the officers concerned in the Midnapore Bomb case. It may be remembered that some of those respectable and leading men, who were harassed in the Midnapore Bomb case, have filed suits for damages against its authors, the Moulvi, Lal Mohan and Mr. Magistrate Weston. It is reported that the case is going to be taken up very soon, and that the Government is going to incur all the costs on behalf

of the said officers. Certainly, no one should have anything to say against the Government spending money over its pets, the Police.

BIR BHARAT,
Jan. 9th, 1912.

59. The *Bir Bharat* [Calcutta] of the 9th January takes to task the Prime Minister of Nepal for presenting 6,300 volumes of Sanskrit works to the Oxford College, and asks if these books were pricking him like so many thorns. God alone can protect a country which possesses wise men like the present Prime Minister of Nepal. It would not have lowered his dignity if he had presented these volumes to some Library in India.

BASUMATI,
Jan. 8th, 1909.

60. The *Basumati* [Calcutta] of the 8th January writes:—

Present of Sanskrit manuscripts to the Oxford University by the Maharaja of Nepal.

We are surprised to hear that Maharaja Sir Chandra Shum Shere Jung, the Prime Minister of Nepal, has presented the Oxford University with 6,330 Sanskrit manuscripts. The manuscripts would not certainly have stung him if they were kept in Nepal. *Kookries* may be more dear to him; but instead of sending the volumes away to the land of the whites, he could have sent them to some place in this country, at least to the library of the Asiatic Society of Calcutta. In lieu of the manuscripts, the Maharaja has received an address from the University. This is what is called getting cummin in exchange for diamond, and glass in exchange for gold. Even those volumes that were in far-off Nepal are being sent away to the island of the whites. Alas for the Goddess of Learning! What a misery thou sufferest in India! Such is your fate even in an independent country.

PRATIKAR,
Dec. 31st, 1909,
and
Jan. 7th, 1910.

61. It is to be regretted, writes the *Pratihar* [Berhampore] of the 31st December, that the name of Raja Jogendra Narain Rai of Lalgola does not appear in the New Year's Honours List. For benevolence he stands foremost among the people of Bengal,—not to speak of those of his own district alone. He is really a great

man, and therefore Government should show its appreciation of merit by considering his benevolent acts at the next distribution of titles.

URIYA PAPERS.

SAMVAD VAHIKA,
Dec. 23rd, 1909.

62. The *Samvad Vahika* [Balasore] of the 23rd December states that India as a great agricultural country is already rich in raw materials, and that those materials are required to be turned into commodities by the help of machinery newly brought into existence by science. The manufacture of sugar is an old industry of India. The Indians should therefore do their best to compete with the sugar brought from Java and other foreign countries by paying more attention to the scientific method of manufacturing sugar.

GARJATBASINI,
Dec. 25th, 1909.

Chiefs of Garjats invited to hold annual exhibitions in their respective territories.

63. Referring to the exhibition of agricultural products at the headquarters of the Angul district every year, the *Garjatbasini* [Talcher] of the 25th December points out the utility of the measure, and advises the Chiefs of Orissa Garjats to hold such exhibitions in their respective territories every year with a view to interest the agriculturists in the movement.

UTKALDIPIKA,
Dec. 25th, 1909.

Orissa lagging behind in the race for national union.

64. The *Utkaldipika* [Cuttack] of the 25th December is sorry to find that Orissa has discontinued to send any delegates to the annual meetings of the Indian National Congress for the last two years. Even the Utkal Union Conference is dying out for want of proper support. This speaks very ill of the people of Orissa, who know not how to work in an united spirit, and who make too much of little differences utterly forgetting the common object which all Indians have in view.

GARJATBASINI,
Dec. 25th, 1909.

Criminal prosecution of Municipal officers in Balasore.

65. Referring to the criminal prosecution of the Municipal dafadars by the Balasore Municipality, the *Garjatbasini* [Talcher] of the 25th December observes that the District and Sessions Judge, Cuttack, having

already passed sentences on them, it remains to be seen how the loss sustained by the Balasore Municipality will be made up by that authority in accordance with the principles of equity. The responsibility should, in the public eye, be fixed on some particular individual or individuals concerned.

66. The *Sambalpur Hitaishini* [Bamra] of the 25th December thanks His Excellency, the Viceroy and Governor-General of India for showing great kindness to the wounded sweeper, who had accidentally picked up the bomb at Ahmedabad that was primarily meant for His Excellency and who has, on that account, been lying in a precarious state in a neighbouring hospital. It is said that His Excellency has made good provisions for the future comfort of the wounded man. This trait of His Excellency's character has commended itself to the notice of the public.

SAMBALPUR
HITAISHINI,
Dec. 25th, 1909.

67. Referring to the assassination of Mr. Jackson, the Magistrate-Collector of Nasik, in Bombay, by a young Mahratta Brahmin, the *Utkalbarta* [Calcutta] of the 25th December, after giving the details of the horrible deed as noticed in the daily papers, observes that the evil deeds of a few young men in India have produced great sensation throughout the length and breadth of India. It is now the duty of the educated public to help the Government in the work of establishing peace and good order throughout the land.

UTKALBARTA,
Dec. 25th, 1909.

68. The *Utkalbarta* [Calcutta] of the 25th December charges many Assistant Settlement Officers in Orissa with partiality, as they have failed or omitted to commute *dhulibhag* into money rent. The writer thinks that the Assistant Settlement Officers favour more the interest of the zamindars and middlemen than that of the poor raiyats. Some Assistant Settlement Officers have gone so far as not to receive applications for commutation of *dhulibhag* submitted by many raiyats. The writer therefore hopes that the Settlement Officer will pay his personal attention to the matter, and so arrange that the *dhulibhag* tenants may know the rules of commutation properly.

UTKALBARTA,
Dec. 25th, 1909.

69. The *Utkaldipika* [Cuttack] of the 25th December thanks His Excellency the Governor of Madras for abandoning the idea of introducing the proposed correction and maintenance of land records system in the Madras Presidency, and hopes that the sad experiences of the people of Orissa will induce the Bengal Government to follow the example of His Excellency.

UTKALDIPIKA,
Dec. 25th, 1909.

70. The *Utkaldipika* [Cuttack] of the 25th December thanks the Hon'ble Judges of the Calcutta High Court for agreeing to work till 5 P.M. every day with a view to clear up arrears that have been accumulating since long. This will no doubt be very much appreciated by the parties to the suits or cases that are pending in that Court.

UTKALDIPIKA,
Dec. 25th, 1909.

71. The *Utkaldipika* [Cuttack] of the 25th December regrets to observe that though full one year has passed, the nine Bengal deportees have neither been released nor tried for alleged offences by the Government. Whatever may be the views of the Government on the subject, the public impression is that they are innocent and that they have suffered simply because they showed great love for their motherland. It is a pity that the Government has remained silent on the subject and thereby increased the sorrow of the people.

UTKALDIPIKA,
Dec. 25th, 1909.

72. The *Utkaldipika* [Cuttack] of the 25th December is glad to learn that His Honour the Lieutenant-Governor of the Punjab has advanced the cause of industry and agriculture by personally undertaking to open the Lahore Exhibition, held there in connection with the annual meeting of the Indian National Congress. This sympathy shown by His Honour towards a popular movement will, no doubt, enhance the value of the work done by the Exhibition Executive Committee.

UTKALDIPIKA,
Dec. 25th, 1909.

UTKALDIPIKA,
Dec. 25th, 1909.

73. After giving an account of the proceedings of a prize distribution meeting, held in the Ravenshaw College, Cuttack, under the presidency of the Commissioner of the Orissa Division, the *Utkaldipika* [Cuttack] of the 25th December goes on to make the following observations :—

Prize distribution meeting, held in the Ravenshaw College, Cuttack.

"We are glad that this day's work was done very well, but we are sorry that no statistics regarding the College classes were read out in conformity with the old procedure. Since some of the College students got prizes, it was desirable that the audience present should have known something about the College classes. We are inclined to think that this was due to a mistake on the part of the Principal. Looking towards the results of the last Entrance Examination as shown by the Ravenshaw Collegiate School, we find that the number of successful Uriya students is more than five times the number of Bengali students domiciled in Orissa. The number of Uriya students reading in the Collegiate School is four times as large as the number of Bengali students. Under these circumstances, we cannot say that the Uriya students are more backward than the Bengali students, consequently the favour which Government is showing towards the Uriya students on the ground that they are backward cannot be said to be reasonable. If Government thinks that Orissa is a backward Province, the people of Orissa, that is the Uriyas and the domiciled Bengalis, Mahrattas, Muhammadans and others, should all be looked upon as unadvanced. Whatever may be the state of things in other Provinces, it is clear in Orissa that the Uriyas and the domiciled Bengalis are on an equal stage of intellectual advancement. The policy of Government in recognising some difference between genuine Uriyas and domiciled Bengalis has no doubt given rise to a great deal of heart-burning and invidious differences. The sooner the Government puts a stop to this unjust policy, the better for the country."

URIYA AND NAVA-SAMBAD,
Dec. 29th, 1909.

74. A correspondence of the *Uriya and Navasambad* [Balasore] of the 29th December 1909. writes to say that the law scholarship, held by Babu Bharat Chandra Nayak, B.A., is now at the disposal of the Educational and Provincial authorities as the holder has been appointed a Sub-Deputy Collector and that the scholarship should be bestowed on Babu Sasibhusan Chatterji, B.A., another student of the University Law College, Calcutta, who is a Bengali, domiciled at Remana in the Balasore district. The correspondent, who calls himself a domiciled Bengali graduate, points out that it is the duty of the domiciled Bengali community to represent their grievances to the authorities again and again, and suggests that as Babu Gauri Sankar Roy, a recognised leader of the domiciled Bengali community, has done a yeoman's service to Mr. M. S. Das, C.I.E., by procuring for the latter a seat in the Bengal Legislative Council, it is the duty of Mr. Das to do something substantial in the interest of the educated members of the Bengali community domiciled in Orissa.

SAMBAD VAHIKA,
Dec. 30th, 1909.

75. The *Sambad Vahika* [Balasore] of the 30th December states that the entire Hindu community is thankful to His Honour, the Lieutenant-Governor of Bengal, for making over certain Darbhanga orphans to the Hindu community, to which they originally belonged, against the wishes of the local Collector, who had resolved to make them over to a Christian Mission. This liberal policy of His Honour, based on the principle of religious neutrality, has endeared His Honour to the Hindus of Bengal.

SAMBAD VAHIKA,
Dec. 30th, 1909.

76. The *Sambad Vahika* [Balasore] of the 30th December regrets to find that though the Balasore Municipality has repaired most of its roads, it has not, as yet, looked after the broken bridge on the Port road and the pitfalls on the crowns of the culverts on that road. A contractor named Mr. Shyam Bandhu has informed the writer that the Balasore Municipality owes him Rs. 300 and as the Vice-Chairman of the Municipality refused payment of the amount, the contractor is unable to repair the road in question.

GARJATBASINI,
Jan. 1st, 1909.

77. The *Garjatbasini* [Talcher] of the 1st January states that Lala Ramnarayan Rai, the Officiating Private Secretary to the Chief of Talcher and a First Class Magistrate of that State, has discharged his duties so well

as to induce the Talcher Chief to present him with a purse of Rs. 200 accompanied with a certificate of acknowledgment. Mr. Rai has been in the service of the Talcher State for several years and has acted in various capacities with great credit.

78. The *Samvad Vahika* [Balasore] of the 30th December is horrified to learn that Mr. Jackson, a senior Magistrate of Nasik in Bombay, was assassinated by a young Mahratta Brahmin named Ananta Lakshman Kanheri on the 22nd of December last by five revolver shots and regrets that such a cruel and violent deed should have been perpetrated by a man of such tender age.

SAMVAD VAHIKA,
Dec. 30th, 1909.

Horror at the murder of a Government officer.

The *Sambalpur Hitaishini* [Bamra] of the 1st January expresses similar horror at the commission of the atrocious deed. The *Utkaldipika* [Cuttack] of the 1st January after expressing similar horror makes the following observations:—

“More details will come out when the trial of the accused will commence. For the present, the hateful deed of the accused on the one hand and the loss of a good and valuable officer like Mr. Jackson, on the other, have thrown the whole of India into sorrow. That the danger of India should be traceable to a very small number of senseless and mad youngmen is no doubt a matter of great regret. Guardians of school boys find it very difficult to control their charges. Such a state of things never happened before during the British rule. The Hindus generally believe in the divinity of Kings and honour King's servants accordingly. That some of the children of such Hindus should, at tender ages, run out as mad men with false patriotic instincts to liberate their country and thereby commit dreadful deeds is a matter of great regret. Because one boy committed a horrible deed, many are to be troubled and punished. These dreadful deeds will induce the British rulers in India to look upon all Indians with suspicion. It is no doubt creditable to Government that it has still respect for some Indians. But this much is clear that these dreadful acts will be followed by a series of repressive measures against which it will be hard to complain. In these days of sorrow, God only can save the Indians. But even God will not protect those who go against His laws. It is now the duty of all Indians to see that their minor children do not leave the path of virtue and religion and glide slowly into the hands of evil doers.”

79. The *Utkaldipika* [Cuttack] of the 1st January regrets that the people of Orissa including zamindars and raiyats were compelled to pass their Christmas holidays in settlement camps. It was unjust on the part of higher authorities to require Assistant Settlement officers to work during Christmas holidays, when all other officers of Government were enjoying rest. The zamindars and raiyats who are busy in harvesting their crops have hardly time to attend settlement camps.

UTKALDIPIKA,
Jan. 1st, 1910.

80. The Education Department having reserved four law scholarships for Uriya students and thrown two such scholarships to open competition by Uriya, Bengali and other students in Orissa and the same Department having reserved all Engineering scholarships for the Uriyas, the *Utkaldipika* [Cuttack] of the 1st January which is an organ of the domiciled Bengalis, writes two long articles to show that the domiciled non-Uriyas, especially the domiciled Bengalis, have been greatly offended by the policy of Government. The writer is of opinion that all the scholarships should be open to competition. The writer is unable to concede that the Uriyas are less advanced and that they require the helping hand of Government. The writer is of opinion that the Uriya students are in a better position than the Bengali students. These petty favours may serve well for a time, but in the long run they will prove injurious, for they will certainly tend to make the Uriya students indolent.

UTKALDIPIKA,
Jan. 1st, 1910.

The writer is unable to understand what Government means by the word *Uriya*. If by Uriyas are to be meant those who have been decended from that particular caste, called *Oxha*, then there are very few Uriyas in Orissa. If the Uriyas are to be judged by the standard of Aryan emigration, then they must be put down as non-Aryans. Since Government has shown *aid* to favour the Uriyas it ought to define the term Uriya so as to remove all doubts from the public mind. These scholarships are paid from the provincial

revenues, which is collected from Uriyas and non-Uriyas. It is therefore unjust that the Uriyas should enjoy these scholarships at the sacrifice of the interest of non-Uriyas. The policy of Government to favour the Uriyas is therefore unjust in every way.

UTKALDIPKA,
Jan. 1st, 1909.

81. The *Utkaldipika* [Cuttack] of the 1st January agrees with the *Hindu Patriot* in the latter's observation that Government pleaders should be looked upon as Government officers in so far as the regulations under the Reform Scheme are concerned. The provisions of the Indian Penal Code look upon the Law officers of Government as public servants. Consequently Government pleaders should not be elected to represent the interests of the people either in the Legislative Council or in the District Boards or Municipalities. The Government of Madras has taken a correct view of the subject.

UTKALDIPKA,
Jan. 1st, 1910.

82. A question having arisen whether *vakalat namas* or *mukhtar namas* presented on behalf of prisoners under trial, should have Court fees affixed to them, the *Utkaldipika* [Cuttack] of the 1st January suggests that all accused persons under criminal prosecution should be permitted to present the aforesaid documents free from any fee. Government already makes a good income out of the sale of stamps. It can therefore afford facilities to those persons who have the misfortune of being criminally prosecuted before a court of law.

UTKALDIPKA,
Jan. 1st, 1910.

83. The *Utkaldipika* [Cuttack] of the 1st January states that the residents of Padmapur, in the Cuttack district, have applied for the establishment of a Branch Post Office in connection with the Padmapur Madrasa and that the postal authorities should take note of their reasonable prayer.

SAMBALPUR
HITAISHINI,
Jan. 1st, 1910.

A prayer for a Branch Post Office at Padmapur.

84. The *Sambalpur Hitaishini* [Bamra] of the 1st January has the following paragraph under its Kendrapara column:—

"Two students of the 2nd class of the Kendrapara High School, namely, Gopal Charan Das and Akshoy Kumar Chakravarty wrote a letter to one of their friends in Cuttack that they would take up arms against the Government of His Majesty the King-Emperor. This letter somehow or other came to the hands of the authorities. Some enquiries were made on last Saturday. Gopal Charan is a nephew of Babu Shyam Sunder Das in Jajpur and Akshoy Kumar is a son of the sister of Babu Shyam Sundar Chakravarti, a Sub-Inspector of Schools, Cuttack. Their houses were searched, but nothing incriminating was found. It is difficult to determine how this disease of disloyalty has spread so far as Kendrapara and Cuttack. Probably some evil-doer has enticed away these two boys with a view to create a sensation in Orissa."

SAMBALPUR
HITAISHINI,
Jan. 1st, 1910.

85. The *Sambalpur Hitaishini* [Bamra] of the 1st January suggests that gun-passes should be quickly issued to some select men in the Dharmasala thana of the Cuttack district. A proposal to issue gun passes in the Dharmasala thana of the Cuttack district.

UTKALDIPKA,
Jan 1st, 1910.

86. A correspondent of the *Utkaldipika* [Cuttack] of the 1st January gives an account of the proceedings of a public meeting held at Kanika on the 27th of December last under the presidency of Mr. M. S. Das, C.I.E., who distributed prizes among the deserving students of Kanika Middle English School and the Kanika Padmanabh tol. The meeting was attended by a large number of gentlemen drawn both from Cuttack and Kanika. Miss Dass and Miss Hazra also graced the meeting with their presence. It is said that the meeting was successful in every way and has created a healthy sensation among the people of Kanika.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

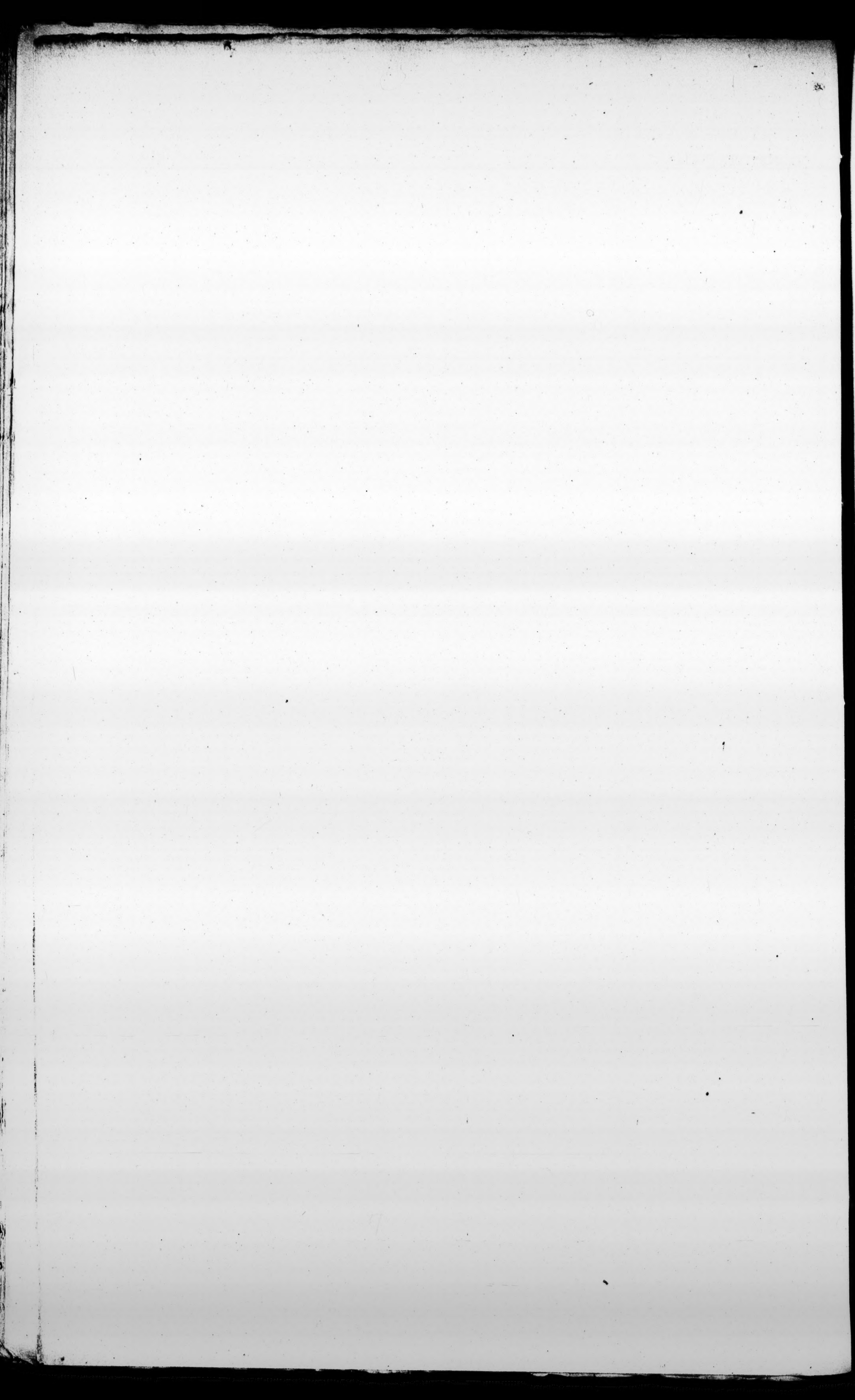
BENGALI TRANSLATOR'S OFFICE,
The 15th January, 1910.

B S. Press—15-1-1910—452X—97—J. A. M. and others.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 15th January 1910.

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
*6	"Day's News"	Calcutta	Daily	Babu Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 61, Head of the Mahabodi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Rasomoy Dhar of Calcutta	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Ditto	Daily	Babu Premananda Bharati, age 51, Hindu	500
*15	"Reis and Rayyet"	Ditto	Weekly	Jogesh Chandra Dutt, age 59, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

* The issue of these papers has been suspended for a time.

II.—HOME ADMINISTRATION.

(a) Police.

33. The *Amrita Bazar Patrika* publishes the following cases as illustrative of the wonderful development which the detective faculties of the Criminal Investigation Department officers in East Bengal have attained under the present abnormal condition of things. Its Chandpur correspondent writes as follows: Babu Barada Charan Das Gupta, a leading muktear of the local Criminal Court Bar, hearing of the illness of his son-in-law, Babu Lalit Chandra Das, a mail sorter in the Railway Mail Service, Sibsagar Section, Assam, sent him a wire instructing him to leave at once with a companion. The telegram ran thus: "Come immediately companion fail not." The Criminal Investigation Department of the new Province somehow getting scent of the telegram discovered in it a sinister import. They deputed one of their officers, who hastened to Chandpur and called at Barada Babu's house, who had to answer a lot of vexatious questions and eventually to dance attendance on the Police officer with all the correspondence that had passed between him and his son-in-law on the subject. The next case is from Dacca and refers to the search of the house of Babu Hem Chandra Chowdhuri, zemindar of Ambaria in Mymensingh, in connection with the Rajendrapur train dacoity case. The facts of the case are stated to be as follows: Babu Hem Chandra recently purchased a landed property in Dacca town. Herambo Babu, eldest son of Hem Babu, wrote a letter to the middleman connected with the transaction, promising a reward. After the despatch of the letter, for some private reasons, Herambo Babu wired to his man at Dacca to conceal the letter written to the above middleman. The clear object of wiring was that the letter in question might not reach the hands of the middleman. The Dacca Police, somehow or other, got scent of the telegram, containing the words "conceal the letter" and at once arrived at certain conclusions, as the result of which the house of Hem Babu was searched.

AMRITA BAZAR
PATRIKA,
5th Jan. 1910.

(b) Working of the Courts.

34. The *Amrita Bazar Patrika* states that the Lahore sedition cases reveals a curious state of things. For instance, one of the accused is being prosecuted for publishing an Urdu translation of a paper written by Mr. Bryan of America. It has transpired that the article was reproduced in the "India" newspaper, and in several Punjabee papers, but the latter were neither warned nor prosecuted for doing so. In other words, no body in the Punjab, or as a matter of fact, in the whole of India, knew till now that the article in question was seditious in the opinion of the Punjab authorities. It is unfair on the part of a mighty Government to take people unawares, so to say, in this way and put them on trial on a serious charge. What prevented the authorities in the Punjab from giving warning to the public that the publication of the paper written by so distinguished a person as Mr. Bryan was seditious? If after this any one had disregarded the warning and published the objectionable matter, he might have been prosecuted. In his inaugural speech in the Council, Sir Louis Dane remarked that the reform scheme "will link together the people and the Government in a bond of closer and more intimate union." But can such a devoutly to be wished for result be expected, if under the influence of sedition-phobia the Province is turned topsy-turvy in this fashion by State prosecutions.

AMRITA BAZAR
PATRIKA,
11th Jan. 1910.

35. Referring to the discharge of the accused in this case, the *Amrita Bazar Patrika* declares it has repeatedly urged on those responsible to let off the poor accused if the police were unable to bring out any incriminating evidence against them. Indeed,

AMRITA BAZAR
PATRIKA,
11th Jan. 1910.

the only just course under the circumstances would be to acquit the accused. If the normal procedure had been followed, the country would have been spared the spectacle of two innocent men being subjected to the indescribable agony of a trial for murder for months together.

(h) General.

BENGAL, 4th Jan. 1910.

36. The *Bengalee* regards it as a significant fact that the list of nominations for the Bengal Council does not include the name of either the Advocate-General or the Standing Counsel.

Measures of great importance, notably the Calcutta Police Bill, will come up for consideration during the ensuing session. Nothing could, therefore, be more unfortunate than that the list of nominated members should have been so prepared as to include not a single member of the English Bar.

INDIAN MIRROR, 5th Jan. 1910.

37. The *Indian Mirror* says it would be well for the Government to consider whether it should not adjust its policy a little more evenly, so that a fair balance may be

Reward and punishment. struck between the good and the bad, between those whose good works deserve recognition, and those whose bad acts merit punishment. An adequate and fair distribution of reward and punishment is, indeed, the only way in which loyalty can be promoted and disaffection removed. A good deal has been said and written, for example, regarding the Indian police. That it has done, and is still doing, some splendid work in the detection of anarchical crime, is acknowledged. It has at the same time to be admitted that its record has been stained by some ugly doings. The highest tribunals of the land have condemned police methods in certain cases. What is being done to purge the police service of men of the stamp condemned in the judgments of the High Courts? On the other hand has the *kudos* of the police not been a little too much in excess of what it really deserves? In the case of the general public it is well known that, both among Europeans and Indians, there are men who have been doing the greatest service to the Government and the Empire by their example and influence. These form what may be called the true "Loyalist" section. Loyalty and moderation in these days do not attract popularity, a loyalist in fact having to contend with enormous difficulties. He is practically cut off from the general community, who regard him in no other light than as a toady and seeker of official favours, and many of his own people cease to know him. This is as regards the Indian community, and European loyalists have also to bear no little slight and contumely from many among their own class. There has been a strong belief among the general community that the Government is anxious to conciliate the more forward among the popular leaders—that is leaders who are proved to be somewhat troublesome to the authorities. The journal will be very sorry to see this sort of impression gain ground, for that will mean the collapse of true moderation and loyalty in the popular ranks. If the true moderates and loyalists find that while shunned by the masses they are also ignored by the Government, a very bad impression will be created among them, and it will not be surprising if there follows a gradual dwindling of their number.

AMRITA BAZAR PATRIKA, 5th Jan. 1910.

38. The *Amrita Bazar Patrika* is astounded at the reply which Sir Louis Dane gave to the loyal address of the Hindu deputation, headed by the Maharaja of Darbhanga, that waited on him on the 1st of January. It fails

Sir L. Dane and the Hindu deputation.

to understand what good purpose His Honour hoped to serve by the harsh attitude he assumed towards a distinguished body of Hindus, who are ever ready to co-operate with the Government in the administration of the country. Courtesy costs nothing, and those who are in authority cannot commit a greater blunder than taking no note of the feelings of others, when the latter come in contact with them. Since the first bomb outrage occurred, the leading Hindus have done their best to make it plain through every available means at their disposal, that not only are the diabolical acts of a few demented young men repugnant to their instincts, training and traditions, but that they cannot absolutely do without British rule. Unfortunately the Hindus are in a most queer position. If they do not publicly condemn the crimes and express their

loyalty, they are regarded as seditionists. If they, however, show their abhorrence for them and express their devotion to the throne, they are put down for humbugs who try to deceive. If the Hindus do not demonstrate their loyalty and denounce the outrages, they are disloyal; if they do so, it is mere lip expressions of loyalty and abhorrence of crime on their part. It was the *Englishman* which said that "those who were not with the Government were enemies of the Government," and the same sentiments were also uttered by the ruler of the Punjab. Now what does the Government mean? In the Punjab Sir Louis Dane is the Government, and, in his opinion, the Maharaja of Darbhanga and other Hindu leaders "have not yet moved and have not shown in an unmistakeable manner their horror of such crimes." The entire Hindu community, however, repudiate the charge. As another instance it is pointed out that the Punjab Government recently passed a certain Bill, and the people strenuously opposed it. Here the latter were, perhaps, the enemies of the Government! But then the Government of India sided with the people and vetoed the measure. Was the Government of India also an enemy of the Punjab Government? In his private capacity Sir Louis may say anything he likes; but as a ruler of a Province, he cannot afford to talk like the *Englishman* without lowering the dignity of the office he holds. As the head of a Government he should weigh every word before he utters it.

39. The *Bengalee* observes that according to the *Times* the people of India have only one grievance, viz., the treatment of Indians in the Colonies. This particular grievance, according to the London paper, gives food for serious heart searchings. But the so-called heart searchings can have no meaning, when the *Times* has nothing practical to suggest, when, indeed, it does not even admit that either the Government of India or the Imperial Government has any responsibility in the matter. If the question is an Imperial one, as it doubtless is, the Imperial Government must be in a position to deal with it and to arrive at a satisfactory solution. The Government of India, if it is not to be a mere cipher in regard to matters of the most vital urgency, ought also to be placed on a footing of the most perfect equality with any other Government within the Empire, for purposes of this solution. As it is the impression is growing stronger every day that the King's message is not being loyally supported by the Imperial Government. The phrase "equal subjects of the Crown" can have no meaning if the Indian is not only to be denied some of the most elementary rights of British citizenship in his own country, but to have absolutely no rights and no status outside of his country.

BENGALURU,
5th Jan. 1910.

40. The *Amrita Bazar Patrika* says that if the Government of India has been rendered so difficult now-a-days, it is surely not owing to the so-called seditious and anarchical tendencies of the educated Indians. The latter are not exactly fools. At least they have the sense to understand that they cannot do without British rule, and they only cut their own throats by going against it. They further know the strength of the mighty British Government and their utter helplessness. To say, therefore, that there is any organized anarchical conspiracy among them is to talk nonsense. Of course the fact cannot be denied that a few diabolical outrages have been committed, but it is equally true that the entire Indian community looks upon them with as much horror and abhorrence as the Europeans, official and non-official, do. When such is the case, the evil is bound to disappear in due course only if the real causes are figured and removed. It is the unreasonable and poisonous writings in the Anglo-Indian papers which are at the root of the mischief by throwing all sorts of obstacles in the way of India being governed on liberal principles.

AMRITA BAZAR
PATRIKA,
6th Jan. 1910.

41. The *Hindoo Patriot* does not share in the opinion prevailing in certain quarters that the non-official majority in the new Councils will be a mere sham and make-believe, and that it is idle to expect them to discharge the functions properly belonging to them. It does not deny that non-officials, or rather the elected members, give their unqualified support to official members, but it is no sin to side with them when beneficent and progressive measures are concerned.

HINDOO PATRIOT,
8th Jan. 1910.

BENGALUR.
7th Jan. 1910.

42. The *Bengalee* is glad to learn that the Government of India have decided to award, during the year 1910, one technical scholarship to each Province, provided that the Local Government or Administration concerned has a suitable candidate to nominate. There is no doubt that qualified candidates will be forthcoming for the scholarships in all the provinces. What the journal desires to point out, however, is that much depends, in these things, on a continuity of policy. The tendency in the past has, unhappily, been for these scholarships to be abandoned after a time, a procedure which has obvious drawbacks. The journal urges that henceforth these scholarships should be regarded as an established institution which would be continued from year to year. It is pleased to find that so far as Bengal is concerned, the subject of power-loom weaving, finishing and dyeing has been chosen for this year's scholarship. No subject is more necessary and none more urgent in this country at the present time. Among the qualifications of a candidate is that "as a general rule he should have received the best technical education available in the Province." It is hoped, for purposes of this qualification, Government will recognise the education imparted by the Bengal Technical Institute and the technical branch of the National College.

AMRITA BAZAR
PATRIKA,
8th Jan. 1910.

43. While not wishing to say a single word in disparagement of the Government of the Punjab, the *Amrita Bazar Patrika* thinks it has a right to inquire whether or not it is enhancing the reputation of British rule in India by displaying such seditionphobia in season and out of season. The other day Sir Louis Dane roundly called the members of the Hindu deputation (and through them the entire Hindu community), who waited on him to offer felicitations to the King-Emperor and to himself, lip-loyalists because some hare-brained youths had committed anarchical outrages here and there. That is, in return for their good wishes, they got only an unmerited castigation at the hands of the ruler of the Province! The ruler of tens of millions of men cannot afford to lose his patience without causing untold misery all along the line and lowering the dignity of his office. The attitude of Sir Louis Dane is unreasonable. He says he is sure to reach the limit of patience if the Hindu leaders fail to wipe out fanaticism from all insane Hindus in the country. Before making such a demand, His Honour should have pointed out a practical way whereby a Dhingra or a Kanare would be restrained from committing diabolical deeds by the Hindu leaders. That he did not do so is because there was none. Bengal, Bombay and Madras had each to pass through a state of unutterable misery owing to the seditionphobia of its respective Governments. It is now the turn of the Punjab; and why should not that unfortunate Province be also turned topsy-turvy, when its ruler sees open sedition in papers and books issued by the Punjabee Hindus? The inevitable result has at last followed.

INDIAN MIRROR,
9th Jan. 1910.

44. The *Indian Mirror* says Lord Morley and Lord Minto have good reason to be proud of their achievement. They have, so to speak, changed the course of India for the better. Despite the grossly unfair criticisms which have proceeded from certain quarters, the Indian Government of the present day is entitled to the heartiest congratulations. It is only hoped that it will be possible ere long to remove the acknowledged defects of the new constitution. At the same time the journal expresses the hope that the appeals made by the heads of the several Provincial Governments to the non-official members will be cordially responded to. Co-operation between the rulers and the ruled is the only means by which the peace, progress and prosperity of the country can be secured. Co-operation will alone make possible the grant of self-government on the lines asked for by educated India.

IV.—NATIVE STATES.

AMRITA BAZAR
PATRIKA,
5th Jan. 1910.

45. The *Amrita Bazar Patrika* states that the withdrawal of the charges against thirty of the accused in this case reminds one of what had happened in connection with the Midnapore case, just after the Advocate-General went to Midnapore to conduct

the prosecution. He came to find that there was no evidence against the accused, after they had gone through all the horrors of a State prosecution for several weeks. Of course, the authors of their trouble have not been taken to account, nor asked to explain their conduct, at least publicly. In the present case, one can hardly expect that Mr. Warburton will be asked to explain why these thirty men have been rotting in jail and why they were not allowed to be enlarged on bail, though innocent.

46. In connection with the Patiala cases, the *Bengalee* observes that the prosecuting Counsel has made no secret of what apparently is the aim and object of this prosecution.

The Patiala cases.

The attack is levelled against the *samaj* in the person of some of its most distinguished workers who are employed in the Patiala State. The prosecuting Counsel has described the *samaj* as a seditious body given to the preaching of sedition, and if the prosecution succeeds in the Patiala State, it is presumed similar prosecutions will be started elsewhere against the *samaj* which eventually will be suppressed as a seditious body. Naturally enough the prosecution is invested with a measure of interest beyond what may be associated with the persons immediately concerned. The public feel that the *samaj* is on its trials and that the whole of its future is at stake. All India will therefore watch with intense interest the progress of the trial which is now going on at Patiala. It is no longer a local question affecting the Punjab or a particular institution in the Punjab, but of universal Indian interest. The circumstances connected with it and the attitude of the prosecution have invested it with a national importance. They throw a dismal and lurid side light on this sedition-trial as well as on other trials of the same kind.

BENGALIAN
5th Jan. 1910.

VI.—MISCELLANEOUS.

47. Referring to Lala Harkishen Lal's speech at the Industrial Conference at Lahore, the *Amrita Bazar Patrika* says that instead of adopting a round-about way, he might have made the situation very clear by asking the following questions: Is it possible for a country to grow prosperous if thirty crores or more of its rupees are sent out of it for which its people get no adequate return; if almost all the higher and highest posts of its public service are in the hands of others; if it has to maintain a very costly army; if its highly-paid public servants spend their salaries and pensions virtually outside the country; if its commerce, trade and industries are practically in the possession of others than its own people? It is, however, too late in the day to deny the great poverty of the nation. That being the situation, it is the duty of the rulers and the ruled alike to face the situation and devise means for, bettering the condition of all sections of the Indian community.

The Industrial Conference at Lahore.

AMRITA BAZAR
PATRIKA,
1st Jan. 1910.

48. The *Indian Nation* does not think that the two important items of the Congress proceedings—the addresses of the Chairman of the Reception Committee and of the President—are of an order that will compel attention and respect elsewhere, whatever may be thought of them here. There is neither inspiration nor outlook in Mr. Malviya's address. A bare recital of well known facts, with a narrow reading of the new forces which are moving India, is a disappointing performance in view of what might have been. The rest of the proceedings were tame except for Mr. Gokhale's resolution urging the Government of India to prohibit the recruitment of indentured Indian labour for South Africa. It was a necessary and timely resolution, and it is hoped the Government will take due cognizance of it. The attitude of the South African Union is so outrageous and onesided that it has earned the condemnation of the civilized world, and the Government of India will be grievously wanting in its duty if it does not insist on a policy of retaliation which is the only honourable course left open to it. Although the matter is one which involves Imperial considerations, the duty of the Government of India is clear and insistent, and the resolution on the subject at the Congress should help to strengthen the hands of Government and be an incentive to urgent action.

The Congress.

INDIAN NATION.
3rd Jan. 1909.

BENGALUR,
4th Jan. 1910.

49. The *Bengalee* observes that the interest of this year's sessions of the congress centered round the Reform Scheme and that the *Advocate of India* truly says that "the

The Congress. Congress has virtually condemned the Reform Scheme in the working of which its sympathy and encouragement were so earnestly sought by its promoters." The Congress, which seeks to voice the sentiment of the country, could not do otherwise; for it is no exaggeration to say that the rules and regulations have practically wrecked the Reform Scheme. It was intended to be a measure of conciliation. It has, however, aggravated the situation. It was intended to rally the moderates, but it has really weakened their influence. The Congress also condemned the partition of Bengal, declared that its modification was essential for the contentment of Bengal and the satisfaction of the rest of India, and, to show its earnestness in the matter, appointed Babus Bhupendranath Bose and Surendra Nath Banerjee as delegates to England to lay this question before the authorities and the British public. Bengal will never be reconciled to the partition, and the feeling of the rest of India is one of deep sympathy with Bengal sentiment in this matter. Is it wise or statesmanlike to keep open this perennial source of unrest and irritation?

BENGALUR,
7th Jan. 1910.

50. The *Bengalee* declares there is no concealing the fact that the country was very meagerly represented at the last session of the National Congress. It, however,

Ibid. emphatically repudiates the baseless insinuation made in certain quarters that the reason of the paucity in numbers at Lahore is to be sought in the fact that the Congress had definitely declared itself on the side of law and order. In spite of the many divisions and cliques that now keep apart the followers of the Indian National Congress, the fact remains that the whole of the educated community, with the exception of a miserable maniac here and there, have been unflinchingly on the side of law and order. All through the executive terrorism and the turmoil of recent years, no single representative of the people and no exponent of Indian public opinion, whatever phase of nationalism he may have typified, has ever been betrayed into an advocacy of lawless methods. Every one has, on the other hand, earnestly and constantly warned the country against the discomfiture and the stultification that must await the deflection of its aspirations and accompanying activities into channels of unlawfulness. The whole Indian press has condemned with one voice the dark deeds of anarchy that have cast such an ugly shadow over their head. But the readiness with which these accusations are flung at the people need cause no surprise, considering that the sworn enemies of Indian progress are always on tip-toe for any and every opportunity that may present itself for the creation of fresh prejudice against the cause of the great constitutional struggle for enfranchisement in which the people are engaged. The Congress is the highest expression and the symbol of national unity; it is the only and the finest means at the disposal of the people for keeping all the provinces in touch with each other and keeping alive the national consciousness by giving utterance year after year to those thoughts and aspirations which are cherished by every Indian irrespective of the province to which he may belong. If the Congress dies out, the prospects of a united India will be buried in its grave. The people will be left with provincial jealousies and narrownesses—a rebarbarisation of which no truly patriotic Indian can think except with feelings of the strongest disapproval. The Congress cannot be permitted to die.

INDIAN MIRROR,
6th Jan. 1910

51. The following article by "Number Nip" appears in the *Indian Mirror*: "It is of course part of the business of a

Journalism in Bengal. journalist to cater for his *clientele*. In the plethora of journalism now existing in Bengal, plain, honest, practical editorials do not pay, and the editor must serve up strong spicy dishes in order to pander to a particular class of readers. The unrestricted license which has been permitted by a constitutional Government to a class of newspaper writers in this country has been productive of very serious consequences. The measures that have been taken to restrict journalistic license have come too late, and it may be doubted if they have proved sufficiently effective. Open sedition has been to a great extent suppressed, but a great deal of poisonous stuff and insidious nonsense is still in existence. Some papers in Bengal, for instance, are doing

their best to spread the idea that there is no anarchical movement in India. They say that the reports about political dacoities and murders are false and exaggerated, and these honest and truthful journalists find fault with the Government for adopting measures to repress the boycott movement which is not only harmless but has produced the most beneficial results. Having regard to the great harm already done to the country by reckless, irresponsible newspaper writers, it behoves Government to put a curb on the tendency of our editors to indulge in veiled sedition. Desperate diseases call for the use of desperate remedies."

52. Referring to the shot fired at an Eastern Bengal State Railway train on Thursday last, the *Bengalee* thinks it hardly necessary to say that, provided the shot was inten-

tional and deliberate, the community views it with equal horror and detestation. Be the motive which actuates the author of such an attempt what it may, it is alike wicked and dastardly ; and there is nothing which the community is not prepared to do that would help to eradicate crime of this particularly heinous character. Unfortunately it is not easy to suggest any concrete step which the people may take. So far as the press is concerned, all it can do is to prepare the forces of public opinion and to condemn the deeds in unmistakable terms. This the press all over the country has done. If such crimes have not ceased in spite of such universal condemnation, the fact is one more proof that the class of people who are responsible for them are not in the least influenced by what the newspapers say, and in many cases, perhaps, do not even know what the papers say. Nothing short of a police with far greater skill and detective ability than that of the present force will be of much avail in eradicating the evil.

G. C. DENHAM,

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of Police, Bengal.*

OFFICE OF THE BENGAL SPECIAL BRANCH,
7, KYD STREET,
The 15th January 1910.

BENGALUR,
8th Jan. 1910.

